THE CITY PROBLEM

BY

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"Is this your rejoicing city, whose antiquity is of ancient days? Her own feet shall carry her afar off."—BIBLE.

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THIS LITTLE BOOK

IS CORDIALLY INSCRIBED AND DEDICATED

TO ITS READERS.

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THE CITY PROBLEM.

THE CITY.

The study of cities is larger than the study of civics. For one may understand much of civics while understanding little of cities. And so this portrayal of the sins of the sinful city may have a broader significance for the student of social economy than for the civic reformer.

ONE CITY IS LIKE ANOTHER.

Each may have a local peculiarity. But there is uniformity of genius in all. The study of one is the study of all. In each city are persons who in given moods are positive that its alleys and streets and politics are fouler than can be found anywhere else. But under other conditions these same persons will rejoice in the assurance that of all cities theirs is the handsomest, cleanest, thriftiest and most ideal. They are confident that divine favor must have been in alliance with human sagacity in producing the superiority of their city over others. They forget the item of exorbitant taxation so recently complained of. They forget the appearances of official misconduct which had lately

been so emphasized in their thought. Now they are remembering only the good and beautiful by which they are surrounded. Just such changing moods and dispositions; such intermittences of discontent and satisfaction are common to all city populations. And so the careful observer comes to regard the average quality of all cities as very nearly equal.

Probably the important distinction between cities relates to their numerical comparison of populations. All the assumed advantages of city life are emphasized in the larger city. In the smaller one its possible defects are less definitely accentuated. It is well that we are coming to study the city with care. And that interest in this question seems to be on the increase. Such study has already brought certain important facts to our attention. At present we are in search of still others. If we persevere, we are liable to learn much more than we had at the first anticipated. At present we are hearing a great deal regarding the

NECESSITY FOR MUNICIPAL REFORM.

It is a decidedly prosaic town which in these days of aggressive morality does not sustain at least one civic organization. Municipal reform clubs, civic federations and city improvement societies have become a popular vent for

the spirit of local patriotism. Noble men and women are devoted to such work, and it is desirable that a higher type of social compact may result, directly or indirectly, through their instrumentality.

A careful study of these civic movements goes to show that the involved issues which they represent are no more than crudely recognized at the present time. Very few who are active in civic reform are possessed of more than a superficial concept of the questions they really have in hand. In order to reach any permanently good results, fundamental facts and principles should be sought for. And the one question which is fundamental to this whole subject is, if the city, as a social factor, is worthy of preservation. Is it really worth our time and effort to try to "clean house" in the civic sense? If the city is found to be an artificial form of community, and if a natural and better one may be evolved, then the city itself can amount to no more than a passing phenomenon of society. In such case, all our efforts toward municipal reform will be of no more than transient interest to the world. And so the determination if we shall devote ourselves to the reform of the city, or to its cancellation, must depend upon our learning that there may be a form of social order preferable to the city.

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If we find the city to be a safe and valuable social factor, it must become our highest duty to encourage the work of purifying, beautifying and perpetuating the municipal community.

But in case the city is found not to represent the ideal form of community, then every effort toward its perpetuity must amount to an open attempt on our part to abort nature We shall thus assume ability to establish artificial forces in defiance of the Supreme Law of the universe. Such an effort can meet no uncertain issue. Being unwise and unnatural, it must also prove disastrous to our hopes. And so we arrive at the conclusion that our most serious study must be regarding the relationship inhering between the city and universal economy.

Two distinct facts must impress every real student of social economy. The first is that the city has been almost universally regarded as

AN ESSENTIAL FACTOR OF CIVILIZATION.

In popular acceptance, the city is the best possible form of social adjustment. It is regarded as the creator and conservor of enlightened culture, and as being vitally allied with social welfare. It is accepted as the true exponent of the loftiest human achievement. We learn to estimate the nation's relative quality according to the size and enterprise of its cities. All these

positions are assumed as evident facts. There have been few to deny such assumptions. And these few have been accorded but little general attention. And so there has been no such earnest and impartial study of this question as it is worthy of receiving. Consequently, most persons do not know why they regard the city so highly as an essential social factor. They have accepted their position as an inherited legacy; and so they cherish it without giving it the benefit of rational consideration. Such persons will be ready to experience a profound shock when met with the counter statement that the city is an abnormal and damaging social factor.

So far, then, as concerns the present and immediate future, the city may be accepted as an established factor in social economy. And this leads us directly to the second fact referred to; and this is that, under existing social conditions, the city is

FAR FROM BEING IMMACULATE

in its genius and quality. No lover of morals in the abstract: no lover of applied ethics: no lover of humanity: no lover of justice and mercy: no lover of his country: not one of such can for a moment question but the genius of the city is corrupt. Nor should this estimate be construed as an expression of pessimistic foreboding. It is

but the rational recognition of a fact, which is attended by the hopeful assurance that ever the better must supersede the lesser good. And so it is not the plaint of the fault-finder, but it is the clear, strong cry of patriotism, which proclaims that the city is in need of regeneration, or of retirement. It must be purified, or it must perish. And if its perishing shall be in its corruption, then it must involve the nation in its overthrow.

It cannot be successfully denied that corruption is unblushingly manifest in the genius of our municipal corporations. Nothing is more common than the deception of honest electors into the support of unprincipled aspirants for office. And these seekers after place and plunder skilfully conceal their corrupt purposes under cover of virtuous professions of desire to advance the cause of public probity. And, in a majority of cases, such deceptive professions serve to win electoral victory. It is discouraging to reflect how many officials utterly disappoint the expectations they have awakened during the period of their candidacy. Nor is it encouraging to know that when the

BALLOT HAS BEEN CORRUPTLY MANIPULATED,

the technicalities of legal procedure may be counted upon to safely shield the offender from

punishment. Prospects for municipal reform are not bright, so long as we find the honest official so beset by intrigue that all his sincere purposes are paralyzed. His wisest and virtuous plans are often deliberately so distorted in their presentation to public view as to give them the appearance of venial sins. Instances are too common where such officials have been ruined in general reputation, in malignant retaliation for their unyielding loyalty to truth. And not infrequently does the sincere champion of right find himself forced to surrender the heights of noble impulse, and accept a position of inglorious compromise. Nor are we able to take a cheerful view of civic reform so long as the voter, in payment for his vote and influence, may assume the privilege of dictating the conscience and conduct of the official. And each of these various forms of corruption has been so often enacted under our observation that we are compelled to admit that municipal reform is sadly in demand. We cannot doubt that the city must rise above its present level of administered virtue, or it must of necessity perish. It were indeed better that the city should be abolished than that it be perpetuated without reform.

Such are the two intense facts in whose light we are to study the fundamental issue, regarding the genius and value of the city as a social factor.

From what has already been said, it is plainly inferable that the inherent genius of the city

WILL NOT PERMIT OF ITS REFORMATION.

It is doubtful if men may possibly come into enjoyment of their natural rights and privileges under the urban form of social adjustment. For the genius of the city will be seen to be alien to the personal rights and welfare of men. Such inferences being rational and justifiable, then, of course, the city must be regarded as incapable of virtuous adjustment with public good.

CITY GENIUS.

The legitimate purpose of our study must lead us into an impartial effort to learn if the city's influence upon the social mass is really detrimental or helpful. Without prejudice, we are to inquire if the city represents that form of community best calculated to lead men into alignment with all other associate forces of nature. Man needs only a natural social adjustment. Only under such terms can he be strong and safe. In case the city fulfills such conditions, then it becomes us to use our earnest efforts for its perpetuity and enlargement. But if city life is not natural, then it must be, consciously or unconsciously, interruptive of human welfare. How, then, may we satisfactorily determine if the city is salutary or vicious in its social influence?

It is certainly a fair proposition that a natural social order must be universally applicable and uniformly operative. This is rationally inferable, because in every other department of universal economy all forces and conditions are found in perfect uniformity. But at the present time

WE FIND NO UNIFORM ORDER

of human association. Hence such forms as may be prevalent must be artificial rather than natural. And so, as a matter of fact, we have no social system. But we attempt diverse social systems. Here we have the city, and there we have the country; and these have been in assumed synchronism for so many centuries that we have come to regard such concurrent variance as the order of nature in the domain of human society. Indeed, are we certain that such is not the natural law of social economy?

Admitting as fact that human nature is uniform in essential quality, we find strong ground for the inference that some one uniform order of social adjustment must be required for the welfare of all. But if human nature is not uniform, but variant, then of course diverse systems of human society may be regarded as permissible. The basic statement of our American Declaration of Independence is that human nature is possessed of inherent equality. All statesmen and philosophers endorse this proposition. And the ancient Hebrew poet was correct in his prestatement of our American Declaration when he declared of God that he had formed "the hearts of all men alike." At the Heart of Being all is in equality and uniformity.

Philosophy has come to teach the equal attri-

bution of human beings. Physically, we find the structural organism of the scholar and the idiot alike. Nothing is wanting in the one which is found in the other. And so also the correlated mental and moral organisms are in equality. We find that in the same organism, its various factors may not refine in uniformity. The brain tissue of the imbecile does not mature and refine equally with the muscular tissues. And also the philosopher may take on more rapid culture of brain than of brawn. And so we may expect the same qualities, in different persons, to manifest different measures of refinement. All may have the same endowment of attribute. In this they are in equality and uniformity. But all may not experience a uniform process of refinement of these common attributes. In this they are in incidental differentiation. We may not foresee the future of man's cultural opportunities. As we find them we must admit

THE EQUAL ATTRIBUTION OF ALL MEN.

The overt force of the one may represent the latent potentiality of another. But potentiality, re-environed, may be quickened into exertant force. And so the least of all may come into final possession of the common heritage of all.

And now if we concede all men to be in fun-

damental equality of attribution, it must follow that all men should come under the terms of some

ONE COMMON SOCIAL ORDER.

We are not to estimate one man so far superior: and another so far inferior: that they must severally require distinct forms of social adjustment.

Here we may refer to another phase of this fact of human likehood. We find that all men are by nature invested with precisely the same inherent needs. The necessities of men are alike. All men are consumers. Irrespective of the various circumstances of birth and culture; of elegance or penury; of leisure or drudgery; and of virtue or vice, each and all are subject to precisely the same need of food, raiment and shelter. And all hearts experience precisely the same need of sympathy, and love, and home, and companionship. All these inherent needs being common, their sources of supply must also be in uniformity. Consumptive need must be kept in association with productive supply. Where production is cancelled or abridged consumption must of necessity be interrupted. The consumer therefore necessitates the producer. And as

ALL MEN ARE NATURAL CONSUMERS,

it follows that each one should be a producer.

And here we have touched the fundamental principle of the law of universal economics: "He who will not work, neither shall he eat." "In the sweat of his face shall man eat bread all the days of his life." This is a law of nature which is universally operative. There are no exemptive favorites in the courts of nature. He who shall assume to eat bread in the sweat of some other man's face, is in traitorous rebellion against natural economy. For he who wills to eat, and refuses to work, undertakes defiance of universal order. And also he who is forbidden to eat his bread in the sweat of his own face, and to eat it all the days of his life, is forced into forfeiture of his natural rights.

THE MAN WHO WORKS MUST EAT.

He must not be forbidden. He who wills not to work must not eat, even though he be a tramp or a millionaire. For so it is that nature estimates all men in equality. It must follow sequentially that all men must come under the terms of some one common order of social adjustment.

This brings us once more to ask if this form of natural community is to be found in the city? Or is it to be met with in the rural district? The coming ideality of society cannot include both the urban and the pastoral community.

The two are incapable of co-extension. They are variant in genius, and antagonistic in operative force. One or the other or both must surrender. Only one, and that one a natural social order, can be perpetuated.

GROWTH AND DECAY.

The impartial investigator will readily perceive that the existing urban and rural types of community, are at irreconcilable difference between themselves. It is self-evident that the city is vitally dependent upon the single circumstance of its increase of population. No city is ever so large and thrifty; nor so rich and cultured, as to be able to maintain itself in the event of

FAILURE TO ENLARGE ITS POPULATION.

When the city ceases to grow its prosperity is gone. Its commerce stagnates. Its investments abort. And then it goes into temporary or permanent decline. And except it shall be requickened with the fresh vigor of increasing population, its decline must ultimate in total decay. And all this is too evident to need more extended presentation.

And here we face the coherent inquiry, if it is feasible for the city to perpetually enlarge its population. If it may in this manner experience continuous prosperity, it may also minister

toward a permanent social adjustment. But if the city is clearly incapable of continuous enlargement, then the time must come when its ability to further meet the requirements of a competent social order will be cancelled. And it is further manifest that its constant necessity of growth must place the city in permanent antagonism against the interests of the rural community. For the rural district is as helpless without population as the city is. And it is a known fact that the growth of the city necessitates the decrease of the rural population. It is a further known fact that the steady increase in our national population represents solely the growth of our city population. Our rural population falls somewhat short of maintaining itself. This signifies a growing tendency to transfer our rural population to the city. According to our latest census returns about one-third of our entire population are municipal residents. And the more rapid growth of the city population has become so radical, that we may safely predicate our present study upon the statement that our population is approximately evenly divided between the city and the country community. Nor is this tendency of the city to

ABSORB THE RURAL POPULATION

an accidental, nor an incidental, circumstance.

It is in maintenance of the one supreme necessity of the city's existence. In the very nature of things the country must be the prey of the city. Hence if the city be given sufficient perpetuity, it must wholly absorb and depopulate the rural community. For we must not overlook the fact that the aggregate volume of the world's population is not being enlarged. Given cities, states and nations may experience periods of growth in population. But in such instances their growth represents no more than the transfer of population from other localities to these particular centers of increase. For under the terms of our racial economy, the enlargement of population at one point must inevitably represent a corresponding decrease in the population of some other community. The human race is not an expanding item of the universal organism, in the sense that the average number of human beings in our world is progressively increasing. Vital statistics do not indicate that the average volume of births is in excess of the average volume of deaths. And only by means of the birth-rate exceeding the death-rate can the total volume of the human family be enlarged.

The refinements of civilization are assumed to be gradually displacing the cruder conditions of barbarism. And so it is thought that human bodies and human minds, will come into such

increased refinement, as must ensure a more extended

TENURE OF MORTAL LIFE.

In its accomplishment of improved sanitary conditions; and in its increase of hygienic knowledge, it is safe to assume that the average term of mortal life will be extended. But such prolongation of the tenure of mortality does not prove, nor rationally suggest, that the aggregate volume of living human beings must be enlarging. We may grant that the refinements of civilization are progressive. But we are also forced to admit that the birth-rate is lower in the homes of refinement than it is in the cruder circles of society. The increase of culture is invariably attended by a decrease in the average size of the family group. And so while civilization may ensure the individual a prolonged tenure of mortal life, it does not operate to

ENLARGE THE HUMAN FAMILY.

Nature seems to maintain a fixed volume of population. There is no manifest law under which this volume of population may be expected to either expand or contract. Its units may shift from one locality to another. Standing at one point, the near-sighted observer might infer radical growth in the human family. But placed at another point, he would as readily infer th

total depopulation of the world. The larger judgment will discover neither expansion nor contraction of the volume of mortal beings. The moving tides of immigration and emigration do not serve to disturb the natural equalibrium of the world's population.

The population of the West increases at the expense of the East. America gains in volume of population because the continents of Europe and Asia are pouring millions of their people upon our shores. If this process of shifting the units of population were to universally cease, then there could be no further increase nor decrease in the population of a single community. This fact is significant. We must carry its emphasis in our minds, as we are forming our estimate of the growth of the city population. The growth of the city must accomplish the corresponding depopulation of some other community. And as the city is wholly dependent upon the perpetual enlargement of its population, therefore the rural community must perpetually surrender its population in order to supply this vital demand of the city. But no volume of population is sufficient to continuously supply such unlimited demand. This means that in the ultimate, city growth must ensure the universal

DEPOPULATION OF THE COUNTRY.

And then there will remain no source from which the city may derive either its increase of population, nor its supply of sustenance. All will have become consumers, while no producers are left. And then the doom of the city must be met. It must perish. But nature may rescue her children from such destruction, by dispersing them again over the uninhabited country. It is the city which is constantly disturbing the equalibrium of population. It creates centers of unhealthy congestion. Such abnormal centers operate to induce the depletion of the country. And as the city must derive vitality from the country or perish, therefore in its constant demand upon the country, the city must also ensure its own inevitable overthrow.

Nor can the urban and the rural form of community remain in perpetual synchronation. One or both must be surrendered. In reaching the ultimate logic of its absorbent genius, the city must do more than to deplete the country. It must lay the sure foundation of its own destruction. And this shows us that the city being in genius incapable of unaided self-maintenance, must be totally incompetent to accomplish the social well-being of the entire human race. At its very best it can be no more than a transient factor in the problem of human association. Its pride must lead into shame. Its glory must sink

into decay. Its magnificence must be buried in the dust. Its beauty will lie in ruins. Nor can the combined powers of wealth and armies plant an enduring city in all this world.

Of course we will be reminded that the city has been in existence for a long period of time. Its records appear in the earliest annals of history. And a still more significant fact is, that modern discovery of pre-historic ruins, discloses to us that the city existed long prior to the era of preserved historic records. In face of such circumstances, our right to denominate the city as a transient social phenomenon may be challenged. Cities may be classified as ancient and modern. Ancient cities are now in decay. Conditions attending the rise and

DECLINE OF ANCIENT CITIES,

disclose certain facts common to them all. In their study we learn that the city has always laid tribute upon outlying rural populations. Whether or not the city has recognized political unity between itself and these outlying communities, has made no difference in its treatment of them. Either as hostile aliens, or as taxable citizens, the city has uniformly drawn upon them in furtherance of its own interests. And when such tributary sources of vitality have been finally exhausted, then the city itself has

gone into decline. And always when the city and the nation have been in organized alliance, the former has dominated the latter. In the thrift of the city the nation has estimated its prosperity. And when the city has gone into decay it has borne the nation down with it into dissolution.

And all these experiences of ancient cities and nations are in process, or else in certain prospect, for every modern municipal community. We are to repeat the experiences of our ancestors. The great commercial and social centers now extant, have experienced growth and prosperity, according to their ability to render outlying territory and people tributary to their local interests. And as soon as such sources of tribute shall become exhausted, then they must enter upon a career of final decay. It is related of an ancient Emperor that he wept because he found no opportunity for further conquest. And in such a circumstance he accepted the doom of his city and empire as irrevocably sealed. And these same conditions must inhere in all cities of our modern civilization. They arise; thrive by absorption; gradually deplete their resources for accretion: and then they must go into obsoletion.

No one can impartially reflect upon this phase of historic evidence, and not come to know that

THE CITY MUST BE EVANESCENT

as a social phenomenon. As it can prosper only at the expense of the rural community, its genius must be destructive of the rural society. And in the depopulation of the country it must accomplish final self-destruction. Therefore we cannot escape these two inferences: The city and the country can neither thrive nor exist conjointly: And if man is to ever experience a uniform and permanent form of social compact, it cannot be in the municipal community. If the city is to be maintained the country must be destroyed. If the country is destroyed the city cannot be maintained. And so if the country is to be maintained, the city must be ultimately and permanently retired.

RURAL DECAY.

Consumption and production must maintain a state of equilibrium. Without such an equalized adjustment, there can be no safe and abiding form of social compact. And this reflection recalls the fact that the country is the producer. And the city is the consumer. It will not be far wrong to classify

THE CITY AS A NON-PRODUCER.

And this fact must give increased accent to the statement that the city is incapable of self-maintenance. In case absolute separation were established between the city and the country, it is plain that the city must speedily perish; but the rural community might easily maintain all its essential interests. That the non-producing city should be permitted to despoil the source of its own sustenance, is in defiance of all the laws of economy. And further than this it is radically unjust in principle and effect. If country and city populations might retain, without increased disturbance, their approximately equal volumes, then this matter of injustice would be

less repulsive. But as population is rapidly tending toward the city, at the expense of the rural district, the growing disturbance of equilibrium between labor and reward, and between production and consumption, must accomplish increasing measures of social injustice. And this is a sufficiently serious question to demand the wisest consideration of every student of social economy.

Each person must be rated as a consumer. But under existing conditions, we can have no more than half as many active producers as natural justice must demand. In a natural order of social economy at least one in three of the total population must be an actual producer. This means that each competent producer is under obligations to meet the consumptive needs of two other persons, who may have natural demands upon him for protection. But with one-half of our entire population carried into the ranks of non-producers, it is plain that each producer must carry the burdens of six persons instead of only three. Here is the injustice of laying a double task upon each producing unit of popu-ulation. And society cannot afford to tolerate

THE INIQUITY OF SUCH INJUSTICE.

And in the continuance of the city, and its growth of population, the iniquity of this in-

justice must become more and more repulsive.

Of course some will deny that the city is a non-producer. So let us note a distinction between primary and secondary production. Certain economists are pleased to regard the activities of commerce and manufacturing, as coming within the domain of production. But such industries cannot accomplish product in any other than a secondary sense. This leaves undisturbed the proposition that only the country can be the legitimate and primary producer. And in primary production we find all there is of actual production. Without it, such a thing as secondary production were impossible. The city may purchase, and store, and handle, and distribute, and manipulate the primary product. More than this it cannot do. And all this may have some remote utility in social economy. In its genius the city is not productive. Its function is that of manipulation. And this certainly is not vital to the fundamental success of society.

It is not difficult to determine if production or manipulation is the more important social factor. Reducing each to terms of final analysis we find that

WERE MANIPULATION WHOLLY ERADICATED,

society would not be left in fatal defectivity. We might still live and experience comfort and

real prosperity. But if production were to cease humanity must perish. We are therefore justified in our position that the city is not, in a fundamental sense, a producer. Hence the consumptive needs of the total population, must be provided for by the labor of the rural half of population. And surely nothing can be more unnatural and unjust, than such doubling of the burden of each producer.

But there is still further evil inhering in this disturbance of equilibrium between production and consumption. It would seem a consistent proposition that one who performs double labor, and so creates double result of product, should receive double reward. But, as a matter of fact, he does not receive such double reward. On the contrary, he must accept less for his double labor and product, than he would have natural right to, in return for one-half his present labor. The city half of population must be maintained. Not producing supplies, city residents must necessarily purchase them. This implies their need of money. And they find

NO SOURCE OF MONEY SUPPLY

except in manipulating the products of the rural community. And so in order that all may be supplied, the producer and the manipulator must divide the total product between them. If

the cost of living were the same in the country and the city, then this total product might be evenly divided between the producer and the manipulator. This would allow the producer one-half of the commercial proceeds of his double product. But the city man finds his personal expenses to be necessarily in excess of the cost of living in the country. Therefore in the division he must take more than his equal share of the product. This leaves the producer less than one-half of the product of his toil. And here we encounter the double error, that in the growth of the city there is necessity laid upon each producer to endure a double task; and at the same time he must accept for his double portion of product, less than one-half of the legitimate cost of its production. And herein is a compound violation of justice. The country is thus doubly burdened. And its privileges have been correspondingly abridged.

The sacrifice which the country must make in the interests of the city reveals a very distressing feature of our present social order. The curtailment of personal culture, and of domestic refinement in the rural community is rendered a necessity. And we know that self-culture must constitute man's highest duty. And it should always be his privilege to recognize this supreme duty to himself. But with double burdens of

toil forced upon it, the rural population has little opportunity for

THE EXERCISE OF SELF-CULTURE.

Under normal social conditions, one-half of all the time which the producer must now devote to hard toil, might be set apart for mental and esthetic refinement; and the enjoyment of the beautiful home.

We may note another equally unfortunate result which the city entails upon the country. As the producer must double his product, he must therefore double his area of occupancy. This signifies the increasing sparseness of the rural population. As the city slum becomes more and more congested, the country population must be correspondingly more widely dispersed. Neighbors will be more remote from one another. Personal and family isolation must become more intensified. The normal benefits of social intercourse will become impossible of attainment. Schools will grow more widely separated. This will carry them further away from such as should have their advantages. As a result, the efficiency of these schools must become impaired. And at the same time they must become disproportionately expensive for the few who must provide for their maintenance. And all these conditions will also be found as true of churches and other

means of social improvement as they are of the school.

Under such adverse conditions it would be strange if the rural population should not become measurably discontented. With expanding burdens, and contracting privileges, the countryman comes to look toward the city for relief. He is not likely to see far enough into the genius of society, to understand that his burdens are the inevitable results of the city's influence upon the social mass.

THE DULLNESS AND WEARINESS OF COUNTRY LIFE

are continually impressed upon him. And in such glimpses as he may have of city life, its glitter fascinates and allures him. And this is why we are pouring our country population into cities. Statisticians have recently noted the fact that in every other field of industry, except agriculture, the number of laborers is on the increase. And they seem at a loss to know how to account for this special exception to the general rule. They even express gratification that our people are aspiring toward the more refined fields of industry. But the student of social economy must know that there can be no more refined fields of industry than agriculture. It is the most dignified industry possible for man. It is fundamental in its nature. It is the only

fundamental industry among men. Every other industry is vitally dependent upon it. If agriculture is neglected, every other industry must decline. If it becomes extinct, every form of industry must perish.

WHEN THE FARMER SHALL DISAPPEAR,

then the preacher and lawyer and editor will find their several vocations gone. The "professions" will no longer be of use in the world. Artists will retire from their studios, and teachers from the forum. The wheels of mill and of commerce will lie in the dust and rust of idleness. Neither culture nor prosperity were a possibility if agriculture should suffer decay. Therefore the present manifest symptom of the country's surrender to the city is a note of alarm. It portends peril. It must be overcome; or it is certain to accomplish our national overthrow.

The city's struggle for growth, and the hardships thus imposed upon the country, must react damagingly against the entire volume of population. Such seeming advantages as thus accrue to the city, can be no more than artificial and transient. But the ills entailed upon the country must be real and vital. It is strange that these fundamental facts: and that these inevitable consequences inherent in the growth of

the civic community, have not more thoroughly aroused the interest of the students of social economy. For they indicate with absolute certainty that society cannot be perpetuated upon its present lines. They teach us that human

SOCIETY MUST SURRENDER CIVILIZATION

upon demand of the city; or that we must evolve a social order in which the city shall not be known; and in which there shall be found no such rural conditions as now prevail; and in which there shall be one universal and equalized class of producing and self-maintaining population.

Any successful movement toward such sociological results, must be under guidance of those who study the city philosophically and profoundly. We have not sufficiently encouraged such study. We have unthinkingly accepted the city as a factor of prime value in the problem of society. We have recognized its convenience as the sufficient credential of its value. We have counted city conveniences as essential advantages. At the same time it is plain that an advantage must be constitutional in genius; but the convenience may be only conventional. And so they may not be in necessary alliance. They are quite as liable to be found in alienation.

CHARMS AND VICES.

The city presents certain features of apparent convenience. Simply seen, and not studiously analyzed, they are strikingly attractive. Thus they serve to allure great populations from the rural to the municipal community. The city residence appears to be, and indeed may be, the material expression of the

IDEAL OF DOMESTIC CONVENIENCE.

Its summer shade of tree and shrub: its beauty and fragrance of flowery bloom: its velvety stretches of grassy lawn: its unfailing fountains nourishing all this verdure and foliage: its water supply at hand in every room: its discharge pipes ready for the removal of all wastage: its invisible fuel for domestic uses: its refrigerating draughts for neutralizing the excessive heat of summer: its elegancies of furniture: its numerous appliances for adjusting master and servant—mistress and maid: all these constitute the elegance of convenience. They may be attractive. They may also be deceptive.

And then the surroundings of the city residence are models of taste and convenience. Wit-

ness the smooth and beautiful streets of the city. Its parks are poems in nature's beautiful print. Its public buildings are grand and imposing. Its churches, schools and theatres are so many piles of architectural beauty. Its banks and manufacturing plants tell the cheerful story of prosperity. Its railroads emphasize its commercial significance. And this is the city. But is this all there is of the city?

Being under the reign of natural economy, it becomes necessary that all this elegance and convenience of the city must be paid for. Their purchase price implies very much. He who is allured toward the city by means of these conveniences should be faithfully reminded that they are expensive holdings. They come high. And their maintenance requires large outlay of money. Only the few succeed in sustaining their palatial city residences. The many try to do so and fail. And then regarding the streets, parks, public buildings, schools, churches and theatres; who must meet the current support of these? Who must provide the vast sums of money, to be absorbed in the generous salaries, of the army of officials and clerks and helpers, which are found in the structure of the city? Each one of such must be classed as a non-producer. They contribute nothing toward providing one thing vital to society's fundamental

good. And yet many such may be counted upon as lavish consumers. And some one must stand by to meet the payment of these bills. Each citizen of the municipality must hold himself ready to be called upon at sight, for his proportional share of the vast total of

THE COST OF CITY CONVENIENCE

and government. If one wishes to participate in the convenience of the city, he must be prepared to willingly pay the purchase price of the elegance by which he is to be environed.

There is also another and a higher sense in which these conveniences must be paid for. Nature keeps a double entry account with man. It also has an open account with the city. And with the inexorable certainty of universal destiny, nature will enforce the payment of each and every item of indebtedness charged against the city. It is seen to be in violation of natural economy. It amounts to no more than a barnacle upon the social mass. It is a fungus preying upon the social organism. The normal equilibrium of vital social forces is thus disturbed. And this

DISTURBANCE MUST BE PAID FOR.

And in balancing this account, we will find that the elegancies of the city must be offset, with such measures of squalor as may serve to main-

tain the equivalent of a fixed level. We see the completeness of the city home. We admire it and rejoice in its beauty. But in the pictured beauty there must be reflected, to the sight of the seeing eye, the near abodes of sin and destitution. The same law of nature which forbids a vacuum, must also prohibit a city of palaces. There may be palaces; if so, there must also be the hut, the tenement and the cellar.

And this same law of social economy necessitates

THE DEN OF NAMELESS VICE

under the shadow of the super-elegant cathedral. The city may be the seat of emphasized culture; but it must also be the center of filth and degradation. It may cultivate its intense educational forces. But in it we must also find its hordes of illiterate mental deformities. It may have its medical colleges and elegantly appointed hospitals. But with its abnormal density of population, and its vitiated atmosphere, and its sewage-saturated soil, it must necessitate the generation of disease germs prejudicial to public health. Its manufactories, banks and railroads may serve to create centers of intense wealth. But at the same time they render inevitably certain, other settlements of destitution and distress. Its theatres, operas and social functions may indicate refinement of pleasures; but there

must also be found in their association, the burdens which crush human hearts and hopes.

All the problems of civic reform, resolve themselves into the single inquiry for some

EFFECTUAL REMEDY FOR THE CITY SLUM.

But for the slum, civic reform would be little needed. It is in the slum that we meet the violent symptoms of physical disease; of moral pestilence; and of political corruption. It is here that we locate the menace against health, purity and liberty. And so the civic reformer is in search of some method of city administration capable of prohibiting the slum. He is confident that such a policy may be devised. And that by its means public health and social security may be attained. And his anticipation is that the city, relieved of the slum, is to furnish the ideal of human association. And consequently the abolition of the city slum is the absorbing civic problem of the day. Many women and men of noble impulse have enlisted in the campaign against the slum. Social economists and religionists have combined in this heroic endeavor. And they vie with one another in the zeal of their determination to succeed. They exhort men, and supplicate God to join forces with them in their work. Meanwhile the slum is not disturbed. Its destructive influences are becom-

ing more intense. It is sending the virus of loathsome disease on its mission of damnation to future generations. No man is master of words to adequately portray the

ABOMINATIONS OF THE SLUM.

Nor of the perils which these abominations are spreading in the pathway of every pure son and daughter of pure and loving parents. And if we attempt the rational study of this evil, it is found to surpass our power of comprehension. And the more we learn of it the less hopeful of its overthrow we are liable to become. And thousands have turned away from these shocking revelations. They have shut their eyes and refused to see these revolting facts, in the presence of which they must assume burdens of care and responsibility. They turn away and attempt to drown their anxiety by courting the pleasures of more refined circles of society.

And now that the Christian's prayers have been so long unanswered; and the zeal of the reformer having been so long ineffectual, is it not time that we attempt a rational inquiry regarding the causative source of the slum? Such inquiry must reveal the truth that the city slum cannot be averted or cured. There are not churches enough, to do missionary work enough, to neutralize the slum and its virus. There are

not Christians enough, with faith enough, to purge the city of its slum. One stubborn fact confronts every prayer of the Christian, and every crusade of the reformer. And this is the fact that the city

CANNOT BE SEPARATED FROM THE SLUM.

It is a waste of time and energy to undertake to reach such a result.

In such an emergency we may assume one of two possible lines of conduct. We may submit to existing conditions without protest. We may accept the poverty and crime and shame of the slum, as an inevitable part of human experience. Its gambling den; its brothel; and its saloon may be left to their unmolested existence. And such a line of conduct might not result in greater social defect, than is found attending our spasmodic and fruitless, because irrational attempts to prohibit the overt evils of the slum.

In case we are unable to justify ourselves in such a course as this, then our only other plan must be to abolish the city itself. For the slum is a generic and integral part of the city. We cannot have the slum unless we have the city. Nor can we have the city and not have the slum. There is no such thing as the country slum. Nor has there ever been, nor can there ever be, such a thing as a slumless city. Hence society can

never be purged of the slum, until such time as the world shall be purged of the city.

Accepting city and rural populations as approximately equal, economic justice would require that the legitimate expense of government should fall upon the country and the city in equal amounts. But it is apparent that the city occasions more than its proportionate half of the cost of government. For in the city there is found more than its equal percentage of vice and crime and illiteracy and idleness and disease and destitution. And it is in meeting these conditions that the expense of government is incurred. It becomes evident then that

THE CITY INCREASES THE EXPENSE OF GOVERNMENT.

This means that the city is an excessively expensive form of community. And these several facts combine to render evident that the conveniences of city life are not unalloyed advantages. And the tides of population setting in from the rural districts to the municipal centers, should be helped to understand that the attractions of the city must be fundamentally illusive and destructive.

HOME, SWEET HOME.

An added and more objectionable defect of the city is that its genius is fundamentally destructive of the home. The real spirit of the human home cannot be brought into assimilation with the genius of city life. The home is natural. It is divine. The city is artificial. It is fictitious. The two cannot harmonize. The city may have houses. It may have elegant domestic establishments. Men and women may sojourn in such establishments. Children may be born in such houses. And still the essential and valuable features of

THE REAL HOME CANNOT EXIST

where the genius of city life is loyally approved. The home must imply more than a common shelter for a group of human beings who have entered into domestic partnership. The real home must include more than such conjugal relation between men and women, as may be legally established and virtuously maintained. It is conventional to say that home is the temple, within which a unified family group worships at

the holy shrine of love. And yet this defines the home. The love and unity of the home must compel the glad and co-ordinate efforts of each, for the completest welfare of all. Love demands the constant right to render service; and to receive service. And where such demands cannot be met, neither love nor home can flourish. For such is the natural home instinct of the human heart. The home then must be the palace, and the throne-room of the heart. It must be the arena of the heart. It must be the ideal of the heart. It must be the ideal unit of the ideal community. Indeed if we believe in Heaven; if we anticipate its joys and its glories; we will find that they are all predicated upon our ideals of home. And the human being, or the human pair, failing to enter into the experience of such a home must remain homeless. For the artificial environment, however elegant it may be, is no more a home for the human heart, than the gilded cage can become the home of the free wild bird of the forest.

And this home of the heart is not in correspondence with the genius of the city. This does not imply that hearts must cease to love because they may chance to belong with the city population. Husbands and wives; parents and children; brothers and sisters may love one another truly and passionately even in the city.

But such hearts must find that the demands of the city limit their ability to possess the complete delights of the home of love. And so where the city home is not rendered impossible, it is left and kept deformed. Not only so, but it also lays its deforming influences upon the country home. And we shall fathom this question but imperfectly, if we fail to see that it is winding its

DESTRUCTIVE INFLUENCES AROUND THE HOME

in both the city and the country. There is but a single form of the home; and this is the ideal home. And under no circumstances can the ideal home be maintained under the urban form of society. The city being unnatural and artificial in genius, it cannot foster the natural home. It must ensure us the artificial substitute offered in exchange for home itself. In the acceptance of the city we must surrender the home. Only in the surrender of the city, and in the maintenance of the natural agrarian community, can we ensure place for the real and natural home.

We hear much said in commendation of the beauty and completeness of the city home. It is largely owing to the idea that city homes are superior to country homes, that there is maintained the existing inflow of rural population toward municipal centers. Each human soul is

instinct with the native home passion. We want homes. And we want homes of the best possible character. And there are no hardships so severe; no labor so great; no sacrifice so trying, that we will not instantly assume them, if by so doing we may hope to improve the home. And yet we are liable to err in our judgment; or to be deceived; and so go amiss in our attempts to provide the ideal home. Nor have we been led into more unfortunate error than in seeking to establish the home in the city. Whatever there may be of the true home genius in the domestic establishment of the city, must be distinctly foreign to the genius of the city itself. The home in the city is out of place. For

THE CITY HAS NO PLACE FOR THE HOME.

In it there may be elegantly appointed and furnished private mansions. There may be palatial hotels. There may be beautified retreats for the friendless and fallen. There may be spacious asylums for orphans and invalids, and other classes of unfortunates. All these may be there. But among them there is not one single city home. Hood's seamstress who sought oblivion in the river's murky tide, was not more homeless than were thousands who inhabited the private mansions of the city. And the pathos of the homeless city, must reveal

itself in the loveless palace, as truly as in the foodless hovel.

Each human being is the divine child of a divine Father. This implies the positive and universal brotherhood of man. So then all men must be free and equal. But the genius of the city has created the false hypothesis that men are not in equality. That they are separated into distinct classes. We send missionaries to the Orient to

DESTROY CASTE DISTINCTIONS.

But among ourselves we diligently devote our influence to the creation of dividing social ranks. And it may be helpful for us in our present study, to recognize these separate social strata into which the human family are divided. Attention first may be given to those regarded in the city as the upper circle. This is composed of such as are reckoned successful; and prosperous. Their success and prosperity are attested in the fact of their being wealthy. For we are to remember that the edict implied in the genius of the city is that the primary aim and purpose of life must be to accumulate wealth. And that he who acquires wealth is successful and prosperous. And that success and prosperity cannot be predicated of any who fail to become wealthy. The man may be wise and pure and

noble and generous. But if he is also poor then he is a failure. He may be coarse and selfish. But if he is rich then he is successful and prosperous. And such is the standard of success and failure which the city holds up before the youth of our land. And under the enlarging influence of the city, it becomes the recognized standard approved by church and state alike.

And so we recognize as

THE UPPER STRATA OF SOCIETY

those who are wealthy. And besides these there may be a tolerated number who are qualified to simulate the manners of wealth. This class of persons constitute what is technically termed "society." The city is the creator and conservor of society. Society is wholly dependent upon the city. Nor can the city exist without society. Cancel "society" and the city will go into decay. For it is the elegance of the city which must be depended upon to lure the inflowing population essential to its prosperity. And in its fostering of this spirit of loyalty to elegance, it implants in each heart the ambition to enter into the charmed circle above its present level. And they who are advanced a single social degree, are increasingly desirous of going further. And so if their ambitions are to be gratified, they must make every needed sacrifice in order

that they may go up step by step, until they are admitted into the select society of the local city. At the same time, and in the same spirit, the smaller and poorer city is aspiring toward the social elegance of the larger and richer one. And so it follows that society in its ultimate analysis, must resolve itself into the aristocracy of some one supreme social center of the whole world. Or more correctly into the rank of royalty, which looks down upon aristocracy, with the same spirit that the aristocrat looks down upon the plebeian.

And the persistent pursuit of exclusive aristocracy represents the genius of the city. And its abandonment to the worship of artificial elegance is called society. But there is nothing possibly social in it all. On the contrary, it is unsocial. It is distinctly anti-social. Sociality is democratic. Society is aristocratic. It is autocratic. It is plutocratic. It is royalistic. And in all this it is unnatural, unbrotherly, and cruelly unkind. It is evident then that

SOCIETY MUST BE FATAL TO THE HOME.

In order to adopt the life of society, we must abandon the home. We may not intend to do so. We may determine that we will not do so. But we must. This is as inevitable as that we must submit to the action of the force of gravity,

whether we purpose to do so or not. The devotee of city society must surrender the home. And the surrender might as well be made at once and without protest. It may impose a sense of conscious sacrifice. But the surrender must be made. The sacrifice must be endured. And it will be less tragic to make the surrender courageously, than to follow after society, with the vain delusion that the sacred sanctuary of the home may at the same time be preserved inviolate. If we will follow after society the home must go into decay. Sacred duties must be left undone. Neglected hearts of wives and husbands; of parents and children; of sisters and brothers; and of friends; these must feel the social blight of homelessness every day. Love must go into measurable decline. Hearts must grow toward estrangement. Virtue may even be led astray, while the infatuation of society leaves the home in decay.

Mothers cannot properly nourish their own children, and at the same time meet the exacting demands of society upon their time and energy. Husbands and wives must neglect one another, in the interests of society. Brothers and sisters must drift into measurable estrangement. The holy fires on the

ALTARS OF THE SWEET HOME TEMPLE

must be suffered to die out. And all this that

we may glitter for a few brief days and nights in the gilded halls of society. It is probably true that each devotee of society, at times realizes the merciless bondage which is imposed upon the wretched slave. The social function, and the maintainence of all the arbitrary and changing details of social etiquette, cannot fail to become burdensome even to the limit of oppression. The poor jaded wife of the millionaire, must sometimes lie down in despair among her luxurious appointments. She sheds bitter tears of self-pity, and goes on her career of hateful and foolish martyrdom. And if sometimes her heart shall feel a kindling of aspiration after a truer home life, she at once realizes her incapacity for contributing anything toward the creation of such a home. Hired

SERVANTS MUST BE DEPENDED UPON

to do the holy services of home, which she should do herself. But which she does not know how to do. Which she should love to do. But which she is incapable of doing. And which she has neither time nor strength to attempt to do, under the bondage of social tyranny. For her, and for all her class, the home is impossible. If sometimes their lonely hearts hunger for the bread and wine of love, they must meet the bitter fact that these have been

forever forfeited. The city has served to destroy their homes. And it has also destroyed their capacity for home creation. And sadder still it has in too many cases destroyed the home-instinct in the heart.

And now if we consider those in a lower social sphere, we shall find their case but little more satisfactory. Here we are to find men and women and families dependent upon the vicissitudes of business and professional success. And here again we are to be reminded that success, in its present sense, implies financial ability to meet financial demands. In the city are some who are independently rich. But there are many who are dependently poor. Nor are these always among the poverty stricken. For among those who are spoken of as professional men, and tradesmen, and artisans, the principal problem of city life is how to get the money required for the maintenance of the home. The professional man is reduced to the necessity of turning his brain energy into money. The tradesman must employ his capital and skill in the accretion of more money. The artisan must change his muscles and nerves into money. It is the city which has ordained that

MONEY SHALL HOLD DOMINION OVER MEN.

Consequently those who have not accumulated

a sufficient supply of money to meet the probable necessities of the entire family, and for an indefinite period, are not rated as independently rich. And so we may designate them as dependently poor. These of the middle class find it necessary to apply themselves with constant diligence, in order to provide the money needful in the home. And the intense spirit of city competition renders their tasks the more exacting. And at the same time the home is more expensive in the city than it is elsewhere. Tens of thousands of fathers in this social class are so driven by labors, and so oppressed by care and anxiety, that in the awful grind to house and feed and clothe the family, and to educate the children, they are afforded no opportunity for coming into the loving associations of the home. And the wives must share some part of such burdens. And it is certain that such conditions tend to estrangement between the members of the family group. The parents are not permitted to enter fully into the joys, the hopes and ambitions, nor into the trials and sorrows of the children.

THIS RESULTS IN THE DEFECTIVE HOME.

The tender hearts must be left companionless and desolate, while parents bend to the slavery, of the financial needs of the home.

Conventional society also makes certain demands upon the members of this class. Some of these take on heavy burdens, in ambitious desire to graduate into the higher social rank. This of course implies their increased isolation from the true home. Others are busy in maintaining the social observances pertaining to their present class. And when we consider such social demands; and when we further consider the fact that all citizens of the city are non-producing consumers; and that this fact creates the intense competition which results in the increasing cost of home supplies; when we consider all these facts and circumstances, we readily understand how the city operates to deprive this class of its population of the privileges of the natural home.

And descending another step in the social scale, we find these conditions reduced to still greater emphasis. Here we meet the laboring class. These are the men and women who own nothing.

THEY DO NOT OWN THEMSELVES.

Each one is owned by some other person who has bought and paid for them. Their time is not their own. And so they have no opportunities nor privileges of their own. Their time and labor are the property of another, and must

be used for his advantage and not their own. They must work when they are told to. And they must accept such pay for such work as they are told to. They are helpless to do otherwise. They must accept slavery or starve. And so these living machines run on and wear out and die knowing nothing of the sacred delights of home. Parents and children are plentiful who rarely see each other's waking faces by the light of day. Poorly housed, thinly clad, scantily fed and with scarcely an attempt at schooling; the city is the master which drives these homeless serfs through the intolerable bondage of its tyranny!

Coming still lower down in the social grades of the city population, we reach the slum. And here the pinch of poverty prohibits even the semblance of the home. The hovel tenement; the wreck of health; and the corruption of moral sense; all these render the home impossible in the city slum.

Nor is all this an exaggerated portrayal of the destructive influence of the city upon the home. But to guard against a possible error of inference, we may be reminded that true and noble souls are found scattered through all these social ranks. And they are pure and good in defiance of the influence of the city's genius.

LOVING HEARTS REMAIN TENDER AND TRUE

amid the temptations of wealth and society. And amid the anxious cares of the middle classes, love finds place for smile and caress. And down deep in the domain of poverty and distress, hearts remain loyal to virtue and love. But all this is the manifest resistance of nature against the evil influences of city life.

DECLINE OF MARRIAGE.

And now we must give attention to another phase of the homeless city. The already large, and steadily increasing percentage of unmarried women and men, in both rural and city populations, should command very serious consideration. For this is a matter involving the interests and welfare, not only of the family, but also of the government, and of humanity at large. Not one of us is so safely entrenched in the home, nor in the nation, nor in the protections of wealth, but this very question may sound for us the voice of alarm. This

DECADENCE OF WEDLOCK IS A FACT.

More than this it is an evil. It is indeed one of the most pernicious evils which has ever confronted human society. And we shall find upon rational inquiry that the influence of the city distinctly emphasizes, if it has not actually created this evil. Such a social phenomenon were impossible except for the city. In the natural order of society, there can be no large percentage of unmarried women and men. But under

the artificial conditions of the urban community, it is not possible to avoid the enlargement of this unfortunate class. For we must regard the condition of these persons as jointly unfortunate to themselves individually, and to society in the aggregate. Existing social conditions amount to a mandate that increasingly large numbers of men and women must refrain from marriage. Only so long as it may be able to compel the continuance of this evil, will society be able to maintain its present status. But this evil cannot be perpetually maintained. For nature has ordained that the inevitable result of this evil must be its own overthrow. And in its overthrow must also be accomplished the removal of the prime source of the evil itself. And because

THE CITY HAS NECESSITATED THIS SOCIAL ERROR;

and because it cannot be perpetually maintained; and because the city cannot survive the overthrow of this error; therefore we are assured that the municipal form of community is to pass out of human experience.

Under present social conditions, neither the master nor the mistress of the mansion, has the time nor the competency to administer its affairs. Servants must do this. And if servants cannot be had, the mansion must be abandoned, and some simpler form of domestic establishment

adopted. But the city demands the mansion. And so it must further demand the presence of servants. And this decrees the presence in the community of increasingly large numbers of unmated men and women. And here we must guard against the specious assumption that the mansion is a distinct advantage in affording shelter and employment for so many persons who would otherwise be without comfortable means of livelihood. Mansions create servants. They compel conditions of servitude. And if there were

NO MANSIONS AND NO SERVANTS

there might be, and would be, more homes. It is the elegance and artificialism of city society, which demands that men and women must be servants and not householders. This is the city's edict, that men and women who by nature have been endowed as the potential centers of the home circle, must remain in enforced contempt of the law of wedlock.

We further perceive that the genius of the city has served to incapacitate the master and the mistress for assuming the care of the home. If they are to have a home it must be administered by others for them. This signifies a manufactured home. It implies that the home may be made. But a made home is not a home at all. Home cannot be made. It must grow. It

must grow in the heart. Or rather it must grow in two hearts, which are become one in deep consecration of love for each other. It is true then that the home cannot be bought and paid for in money. No man was ever

RICH ENOUGH TO BUY A HOME.

Nor to hire the maintenance of a home. But the decree of society is that the home must represent the wealth needed to pay servants for maintaining the home. The care of the grounds, the house, the furniture, the food and the children must all be assumed by servants. Indeed it is regarded as a social disgrace, if servants are not charged with all this work and responsibility. How then shall we escape the thought that no grosser violation of the laws of social economy were possible, than is here manifested, in committing the home to such as are incapable of its maintenance; and forbidding it to those who are recognized as competent to assume its duties?

The decadence of the home is too apparent in the city to be questioned. And among the evidences of this fact is the growing popularity of the club. As a passing phase of civilization we may assert that

THE CLUB IS SUPERSEDING THE HOME.

Of course this cannot become a permanent

condition. But for the time being the club is covering the home in eclipse. And this is to be regretted. For the married state and the home should be sacredly guarded against every opposing influence. The club is offered to married and unmarried men as the most acceptable substitute for the home. In its completeness of appointment it is leading men into neglect of the defective home of conventional society. But the pertinent fact at present to be considered is, that the club serves to make it easier for single men to forego the duties of wedlock and home. It amounts to an alluring invitation for the single man not to marry. As such it is exerting a growing influence in enlarging the percentage of our unwedded population.

And women as well as men are becoming the devotees of the club. The woman's club is not only the logical sequence of the man's club, but may be regarded as almost a natural necessity in meeting a most unnatural condition.

THE BACHELOR GIRLS' HALL,

as well as the young men's club has become an established institution in city life. And as these institutions thrive the home must decline. The spirit of clubdom is coming in upon us like a rising tide. Under such conditions it becomes us to consider very carefully that it must be the

first duty of the State and of the Church to safeguard the Home.

But the club has not come to us uninvited. It has come to meet a social demand which has grown up out of the incompetency of the home of conventional city life. Society decrees that men and women qualified for its functions, need not be, and should not be trained in the arts of home management. The mother in the fashionable home is not expected to understand nor practice domestic arts. As a consequence her home must be cared for by servants. And further her daughters must grow up untrained in the useful arts of home duty. So far as the society of the city is capable of enforcing its decrees, men and women are compelled to surrender the care of the home to hired servants. Nature is stronger than the artifice of society. Hence all hearts do not consent to wholly surrender the home. But on the other hand the compromise of partial surrender, seems to have involved a large majority of all the homes, in every social rank of our civilization. The cry for "servants" and "maids" and "help" is becoming well nigh universal. It is considered vulgar and disgraceful not to have "help." We build such houses, and furnish them in such manner, that servants become necessary in caring for them. And so

THE "HIRED GIRL" PROBLEM

proves troublesome all along down the social line. To such numerous inquirers as tearfully beg for a solution of this problem, it is needful to say that it cannot be solved. The hired girl is an unnatural factor in the home. She is a foreign substance in the home tissue, and must prove an irritant until removed. In fundamental terms the hired girl is a menace to the home. The girl must go; or the home must go. The hired girl is the direct creation of "society." The city institutes "society." And so the city imperils the home.

The "hired girl" and the "hired man" imperil the home in the sense of its prohibition. As a class, men-servants and maid-servants cannot be wedded. Society in decreeing the necessity of servants compels that they do not marry. Nature has endowed them with the home function. It has authorized and commanded them to assume the discharge of these natural duties. But society decrees otherwise. And in obedience to such decrees thousands, and increasing thousands, of

MEN AND WOMEN REMAIN UNMARRIED

and unhomed. And at the center of this assault against the home stands the social genius of the city.

And now we are to go still deeper into this question of our unmarried population. We have already seen that the mothers and daughters of society are not supposed to understand the vulgar industrial arts of domestic economy. Who are to wed these daughters? Under existing conditions, the number of young men who are financially able to inaugurate domestic establishments, suited to the requirements of these young women, is growing less and less. As a consequence more and more of these maidens must be consigned to protracted maidenhood. Very many of them might prefer a home even on a lesser scale of social distinction. But the prudent young man aspiring to reach financial success, hardly dares to risk an untrained mistress in charge of his home. He has seen too many instances wherein the successful business has been wrecked as a result of the unsuccessful home.

All along down the inclined plane of the social scale, men find it difficult, under the conditions of the urban community, to attain such financial ability as would warrant them in marrying. Each one is quite sure to meet

SOME GIRL WHOM HE LOVES,

or whom he could love, if he dared to. But to wed her he feels must deprive her of such social

privileges and distinctions, as his partial heart testifies that she is entitled to. As in honor bound he does not ask her "the question." They do not wed. The artificial society of the city has placed barriers between them, which consign them to the ranks of the unwedded men and women who are divorced from nature.

And how about the same issue in the rural community? The city has modified the country. It has not idealized itself. Nor has it permitted us an ideal ruralism. Under existing conditions the percentage of the unmarried is increasing in both the city and the country population. As the city population increases, the number of farms must of necessity become less. And also the average acreage of the several farms must increase. This means that it is becoming increasingly difficult for the young man in the country to become owner of a "paying" farm. This indicates that the growing impediments in the way of marriage are the same in the country as they are in the city; only they may be less intense in their deterrent force. Also the growing dependence upon hired help in farming, duplicates the servant problem of the city. And in all this we see the ordination of nature set aside. Matrimony ceases to be a holy and sacred estate to be universally accepted. And it becomes in some measure a

MATTER OF MONEY AND REAL ESTATE.

Meanwhile the unwedded percentage of our population is on the increase. Shall we not pause long enough in the face of this fact, to consider that the processes of nature cannot be innocently and successfully defied. Our violations of nature in this particular must be paid for. We are already paying for our sin. Evils are growing up around us of the most serious character. And these evils must intensify until such time as our conduct shall become rational. And if such correction shall be too long deferred, it must cost us our present attainments of civilization. And then from the ruins of self-destruction we shall need to undertake anew the problem of evolving a natural, safe and permanent form of social compact.

THE SOCIAL EVIL.

The social evil, which is rank in each urban community, is the direct product of the surrender of wedlock and home which the city must necessitate. We may berate and bewail this evil. We may plan and pray that the city may be purged of its shame. But all will be in vain until we shall bring our composite financial, industrial and domestic policy into alignment with the ordinations of nature. And when we have done this we will have eliminated the brothel and the slum. And in the elimination of these we must also cancel the city itself. There is no other method of relief. There is no other solution of this problem. So long as men and women are

PROHIBITED THE RIGHTS OF WEDLOCK

and home, the social evil must remain among us. We must nourish and universalize the home, or we must go into social corruption and decay. The man-servant and the domestic maid must become an impossibility. Nature demands of each man that he assume the responsibility of

the Father of the Home. And nature has ordained each woman as the Mother of the Home. Under the fulfillment of such a law there can be no place for the master; nor for any servant; nor for any mistress; nor any maid. And because the social genius of the city necessitates a policy of masterdom and servitude, therefore it assails the very sanctuary of home. And in this it jeopardizes the welfare of all mankind.

No man may innocently deprive his fellow being of his natural right to preside over a home of his own. Nor has society the right to maintain a policy, which shall in any manner or measure operate to render men and women unable, to enter into uninterrupted possession of their domestic rights and duties. No man's wealth nor ambition can justify him, in planning his domestic establishment, upon so large a scale that the family group within itself, may not assume its entire management. Under the divine ordination of nature, he is entitled to just such home environments as the home circle is capable of evolving and maintaining. He has no right to ask, nor expect, nor demand that some other man shall come to his relief in such a case. The fundamental equity of this question may be more readily seen, if we reduce it to an issue between two brothers. For the involved principle is the same when applied between two brothers, or be-

tween society's aggregate of human brothers and sisters. One of such two brothers has no right to say to the other: "I am to have a home. You are not. My house is to be so large that it will require your time and labor added to my own, to properly care for it. So you are to have no home." The iniquity of such an adjustment is clearly apparent. And this is precisely what society endorses in its

CREATION OF THE SERVANT CLASS.

If the divine order of our being were obeyed, none could be so rich and depraved as to wish to so defraud a brother man of his most sacred rights. Nor could any be so poor as to be tempted to surrender his home rights, that he might enter into the degradation of servitude. For the man who in his wealth, and he who in his poverty shall conspire to create a homeless mansion for the one, and homeless servitude for the other, are coequal sinners against themselves and society at large. And here we face the truth that nature has ordained none to fill the stations of servants.

Here then we meet the decree of nature. The reaper must be the sower. And the eater must be the one who reaps. Each one must live upon the product of personal energy. He who has the home must evolve and maintain it. He must

not call upon another to serve him. Each is called of nature to assume her divine responsibilities. How then dare we lure or drive one such from his post of duty? At this point two incidental suggestions may be met. The first relates to the unnatural elegance of the home and its appointments. And this fault lies against the typical city home. Its incidentally evil consequences are too numerous to be fully canvassed. A few may be named. These establishments cost too much. They cost too much money. To get the needed money, costs too much hard work. Or harder worry. Or harder hardening of the heart. Then also the care of these homes costs too much toil. The home should be for the man; and not the man and woman the slaves of the domestic establishment. But the typical city home

MAKES SLAVES OF WIFE AND HUSBAND

and children; if not of these then of hired servants. And further than this, the super-elegant home exercises pernicious influences over the simpler homes around it. They aspire toward its imitation in some measure. This taxes financial resources. Multiplied labor and anxiety result. And so this conventional appointment of the city home, becomes oppressive through all the ranks of home where respectability is desired.

The second suggestion is that in many an overburdened home it is manifestly impossible for the presiding genius to do the work alone. She must have help. It were cruel to decree that she must not be permitted to have assistance. But all this does not justify the policy of servitude. The burdened housewife in too many instances deserves relief. Not the service of hired help. But natural relief. In a large majority of cases

SIMPLIFICATION OF THE HOUSE,

the dress and the food might afford the desired relief. Consciously or unconsciously most householders are held in conventional bondage in these particulars. Without the least surrender of neatness nor true refinement, the house and dress and food might be reduced to such terms of simplicity, as to bring them within the ability of the average household, without weariness and slavish care. Artificialities of the home ruin health as well as temper. They create a demand for servants. Reduce it to terms of naturalness, and less sickness would interrupt the home. And when an emergency might require the reinforcement of home resources, resort to hired help would not be necessary. Within the circle of kinship and friendship are always to be found those who are ready to serve for love's dear

sake. And so there is offered no rational justification for the servant in the homeless house.

Because the genius of the city is at variance with the genius of the home, it certainly must be destructive of domestic virtue. It must operate to increase the percentage of illegitmate births, while at the same time there is no increase in the birth rate of the total population. The percentage of families to city population, as well as the average size of the city family, show a steady decline. And such conditions reduced to final terms must extinguish the city; and depopulate the world. But we need not fear that such a result will be reached in such a manner. For the laws of nature which hold the universe in perpetual safety, are ample to avert disaster in one such world as ours.

The social evil which we so deplore is among us by no accident. It is as legitimate a product of the law of causation as is any condition of virtue and happiness. Nor is its cause obscure. We may easily detect it if we will. In depriving men and women of their rightful privileges which the home implies, we must accomplish their degradation.

NATURE WILL NOT BE WHOLLY ABORTED.

Society may deny men the legitimate home; but nature will yet demand the recognition of

its reproductive function. In making the home difficult of attainment, we must render the social evil inevitable. And there is but one manner in which we may escape the blight of this unnatural evil. And this is in rendering the home equally accessible to all men and women. If the home were thus available for all, then the sin of lewdness could appeal to none. It may not be needful, and it might not be seemly, to trace this question through its detail of analysis. But we may generalize with specific certainty in saying that lewdness is the procreation of wealth. Nor is this an implication that the wealthy must be lecherous. For we are to recognize as a fact that the larger numbers of men and women are pure in personal quality. But existing lack of social virtue is traceable directly to the influences which wealth exerts in society. If wealth were unknown, social impurity could not menace our homes and freedom. Where wealth is possible,

POVERTY MUST ALSO BE POSSIBLE.

Where one is tolerated the other must be endured. Where one is endorsed the other must be justified. When wealth is an established fact at one given point, poverty must be an inevitable result at some corresponding point. It must follow that wealth and poverty are equal and co-ordinating evils. Between the estates of

the wealthy and the poverty stricken, there is theoretically an ideal middle class. And it is here that we find the larger exhibit of personal purity. It is to be repeated, however, that among the wealthy, as well as among the poor, there are large percentages of pure men and women. Virtue and nobility adorn human character in every social rank of life.

But when we detect the plague spots of the social evil, we find them most commonly in association with the extremes of the social scale.

When we grant it a merit to accumulate wealth, we have sanctioned the popular but vicious error that wealth is invested with some divine merit. It is not needful to enlarge upon the manifest fact that both church and state tolerate such quality of personal misconduct, on the part of the wealthy as would be promptly denounced in the lives of the poor. Under such conditions it is not strange that men become trained in ability to excuse themselves in such lewdness of conduct as must jeopardize the welfare of society, upon the single circumstance that they are possessed of great wealth. Indeed the man of wealth is too often encouraged to think that he may innocently toy with the

VIRTUE OF THE FORTUNELESS MAIDEN.

We shall have accomplished much toward solv-

ing this problem of the social evil, when we have agreed that the richest man and the poorest one are under equal obligation to observe the terms of nature's common law of equity and purity.

We also find poverty and social impurity consorting together. Poverty is a cruel foe to man. Its hunger and despair easily make it the master of life. All that a man or a woman hath will be given for life. Virtue is bartered for bread. And but for the merciless mastery of poverty, virtue would seldom surrender to dishonor. And when once the surrender has been made, the sin becomes as the flame of the conflagration, spreading as it burns. And it may scorch many innocent lives in pure homes. In accordance with the law of action and reaction, wealth is thus responsible for stamping the sin of the social evil, upon the rich and the poor alike.

In striking confirmation of this fact we find that among aboriginal populations, where the artificial distinction between poverty and wealth is not known, there is found such absence of the social evil, as our higher civilization fails to accomplish. Nor can any student of social economy question but the accumulation of wealth is the producing occasion of poverty. And that wealth and poverty jointly constitute the

PRODUCING CAUSE OF THE SOCIAL EVIL.

As the prime function of the city is the accumulation of wealth; and as the accumulation of wealth must ensure poverty; and as wealth and poverty stimulate the social evil; and as the surrender of personal virtue is a menace to the safety of the home; therefore in the city is found the centric force operative against the sanctity of the home, and the safety of society. And furthermore in its discouragement of marriage; and in its consequent measurable prohibition of the home; the city must necessitate a steadily increasing volume of illegitimately born children. These as a class are poorly generated. And they remain poorly nourished and trained. And so they must become a burdensome charge upon society. And this error is in perpetual alliance with the further error of the abridgement of the home, and its natural contribution to our legitimate population. These errors, projected to their ultimate logic, must result in the depopulation of city and of the world. And so we find ourselves confronting this sharply defined alternative: The city must be eliminated, or it must destroy the home and

EXTINGUISH THE HUMAN RACE.

But such an issue furnishes no rational occasion for any pessimistic foreboding. For again let us be reminded that nature is amply equipped

with resources for accomplishing the eternal welfare of every item of creation. And therefore the city, which stands so aggressively before the race to-day, is already fore-doomed in the court of nature's final appeal. And so after having fulfilled its incidental mission of teaching men wisdom by means of their mistakes, the city must finally and permanently retire from human experience.

COMMERCIAL INDUSTRY.

We may admit then that the city's intensity of conveniences do not represent any natural advantages. Still we may be led into the assumption that these conveniences have come to be needful adjuncts of civilization. And from this we may further infer that the city itself has become a necessary, if not a natural institution; and that it will not be, and

CANNOT BE DISPENSED WITH.

But in contradiction of such an inference, we find specific fundamental evils inherent in the genius of the city. And at the same time it is not easy to indicate a single point of inherent advantage which it ensures. Let us cite the genius of the manufactory. It is an accredited assumption that the manufactory is essential to the prosperity of the city. Hence if the city has become a social necessity, we must grant that the manufacturing industry has become needful in effecting civilization. No greater fiction than this has ever held mastery over human credulity. For it is manifestly true that the great indus-

trial institutions of commerce are in contravention of the permanent interests of the social mass. They may have a superficial relation to the issues of social welfare. But no one capable of competent sociological analysis, can question that the corporate industry must bear damagingly against human interests. Regarding this institution we may lay down certain fundamental propositions. The first, and possibly all-inclusive one, will be that the manufactory is in genius the concrete and overt expression of selfishness. This proposition being approved we can concede

NO SOCIAL VALUE TO THE MANUFACTORY.

It must be interruptive of social welfare. And if the prosperity of the city is dependent upon the success of speculative industry. then we discover that the building of the city must imply the injury of the social mass. And so in such case the city and its corporate industry, must not be accepted as conservors of public welfare; but as joint conspirators against the peace and virtue of society.

This will lead the devotee of the manufactory to deny the proposition that it is an expression of selfishness. Counter statements will be made, assuming to show that it is an economical social factor. It will be claimed that the ordinary supplies of life can be produced with less labor

than they could be without the manufactory. ¶ This enables the consumer to purchase them at a lower cost price. And to lessen the labor of producing, and the cost to consumer, of needful supplies, is unhesitatingly asserted to accomplish a public benefit.

And here we discover that to rationally study the social value of the manufactory, we must of necessity canvass the composite system which involves the money problem, the labor problem, and the social problem. For the laws of social economy must include everything pertaining to our financial, social and industrial interests. The claim at present before us is that

THE MANUFACTORY IS NOT SELFISH

in genius, as shown in the circumstance that it provides the public with general utilities, at less outlay of labor and expense than they could otherwise be supplied. There is a superficial sense in which this statement is correct. But in any primary and fundamental sense it is false and misleading. A further claim upon which the manufactory bids for public respect, is that it provides employment and means of self-support for large numbers of laborers. The larger volume of the pay roll of the manufacturing city, is referred to as evidential of the beneficent genius and operation of the corporate industry.

And the question is asked, as if the asking settled it: "What would these men and their dependent families do without the manufactory?" And these several claims constitute the essential evidence offered in denial of the proposition that the speculative industry is selfish in genius.

Before presenting the surer evidence that our proposition is securely founded in fact, we may need to consider what selfishness really implies. Whether or not the existing social order may be regarded as selfish in genius, must depend upon what we are to understand by selfishness. Many persons predicate of selfishness that it is a natural quality of the human being. This implies that it is the intent of nature that men shall be selfish in personal quality. Such persons find no objection against any policy, upon the ground of its being selfish. Indeed the almost unanimous conduct of men in private and public affairs, testifies to the popular belief that

SELFISHNESS IS A HUMAN NECESSITY

and merit. And in maintainence of such position, the native instinct of self-protection is cited. It is also further assumed that the partiality of family love, is evidential of the virtue inherent in the spirit of selfishness. For as such love reckons the home group as an interfusion of

many in one, therefore he who loves his own is expressing self-love as well. And love's own must be recognized as the major part of self. And the first impulse of love is to protect its own. When the man comes into the squeeze and competition of the social mass, the highest instinct of self-protection says: "If I care for myself I must protect my own, lest they suffer damage." And his purpose to protect them is interpreted as selfishness.

Many such statements are so rational, and so evidently true, that we may be in some danger of accepting the attached inferences, without detecting that they may be incoherently associated with defective conclusions. It should be our purpose to carefully analyze and classify between truth and error. It is true that self-protection is an operative law of human nature. It is a wise provision of our being. This self-protective instinct seems to be a natural and universal endowment of man. It impels each one to demand his liberty and his inalienable natural rights. It must also compel him to protest against every injustice of oppression. But it is not true that this law of our being signifies and justifies selfishness.

NATURE NEVER JUSTIFIES SELFISHNESS;

nor exalts it into a virtue. Nor is it a primal

endowment of human nature. Men accustom themselves to excuse almost every excess of greed and extortion, under the accommodative plea that human nature is innately selfish: And that in order to inaugurate a social policy of unselfishness, human nature must first be revised and amended. Yet no fact is more evident than that men are not naturally selfish. Selfishness has been forced into human conduct, under terms of artificial associations. It has required long centuries of false training to make men as selfish as we find them to-day. Nor is it a wonder, in view of the persistent forces of heredity which have attended our race, during all these centuries of its mal-education, that it manifests some present selfish tendencies. If we were to experience any surprise in this matter, it must be that nature still has maintained the certainty of evidence in each life that human nature is innately unselfish.

The man who can justify selfishness, must utterly fail to comprehend the significance of "self." One who correctly understands and appreciates self, cannot be selfish. And he who understands self must

RESPECT AND DEFEND HIS SELFHOOD.

This implies fundamental difference between selfishness, and the recognition of selfhood.

Selfhood implies the conscious recognition of self as a distinct and forceful entity. It also relates to the value and dignity and integrity of this conscious force of self. It is essential, therefore, for us to understand and appreciate as fully as possible our selfhood. Such appreciation cannot lead us toward either personal vanity, conceit, pride nor selfishness. It must also prohibit such passions as cruelty, hatred, indifference and scorn. And we are already finding that while self may be readily recognized, it may not be so easily defined. This renders more common the error of using selfishness and selfhood as equivalent terms.

Selfishness also recognizes self. And it finds self in association with an indefinite number of other "selves." And it assumes its own complete separateness from each of all other selves. And such a concept of self leads directly into all the unnatural and

ABHORRENT SINS OF SELFISHNESS.

It inspires all the greed which impels the stronger one to crush the prospects of the weaker one, in order to advance his own ambitions. This is selfishness. And it rests in a false estimate of self. The self, of course, is accepted as a very mysterious entity. It is the one item of the universe of which we are certain. And yet

we cannot locate nor define it. We cannot in any real sense think about it. For just as God and infinity are mysteriously unthinkable, so also is this most intimate item of creation. Neither its source nor its process of manifestation have ever been disclosed to us. But of one philosophical inference we may be rationally assured: Whatever may be the mysterious source of this personal self, it must be the same source from which has emanated every other personal item of being. Therefore in source, in element and genius all selves must be in likehood. And even more than this they must be in the equality of unity. They must be one of another. Each may have such incidental differentiation as to accomplish selfhood; but they must still and forever remain in fundamental onehood. There can be no completer thought of God than that He constitutes the infinitude of selfhood. In such sense each self may constitute a conscious atom in the universal selfhood of God. And so the conscious finite self, may bear such relation to the conscious infinite self, as the vitalized atom sustains to the vital human organism.

The rational concept of self must compel the inference that all selves are one. Each may be accomplishing some special function in the superfinite organism, which involves them all in vital unity. And so

JESUS SPOKE FOR A UNIVERSAL BROTHERHOOD.

With him each man may say: "I may be weak; but I am one with the All-Powerful. I may be foolish; but I am one with the Omniscient. I may be a sinner; but I am one with Jesus. And with him I am one with God." The glory of such a truth dwells in its abstract certainty. It interprets and translates selfhood into universal onehood. But we are permitted to study this truth in its more specific and concrete sense. The instinct of maternal, paternal and filial love affords us this same interpretation of selfhood. Such love manifests to us each, our complete oneness with associate selves. Within the area of this group, none are inferior; nor any superior. If one be in some sense weaker than another, and so less able to accomplish his own welfare, then it becomes the joy of the stronger to bear the excess of such burden. If one must be chosen for suffering, each one of all will say: "Let it be me." If one is to be honored, then each will say: "Let it be another; for my highest joy will be in the honoring of the one I love."

And this is the interpretation of the universal human heart, as it meets the problem of selfhood, in the closer environment of the home-circle. And there can be no sense in which the selves of the local family are one, which does not also represent the

EQUALITY AND ONENESS OF ALL SELVES.

Men may have been trained into unfortunate measures of selfishness. But in each heart still dwells the sacred sense of unity with all. At some time in each life there come impulses to be generous, and kind, and just, and unselfish. And if we may so administer society as to nourish this sense of selfhood into dominion over conduct, then we may reach the overthrow of selfishness. The law of universal economics resolves all selves into oneness, in the solvent of the Ultimate Self. Hence he who wounds another self, must of necessity harm himself. Nor can one person ever do himself good by harming another one. And this law of fundamental rightness must operate among all conscious beings: "with what measure ye mete it shall be measured to you again."

SELFISH INDUSTRY.

And now we are prepared to resume the question if the corporate industry is selfish or otherwise. That it is selfish is determined by the fact that it is almost always operated for the specific advantage of the proprietor. He does not establish and operate his plant in any given city, for the primary purpose of increasing its prosperity. Nor for the benefit of the general population. Nor does the manufacturer operate his business for the special purpose of benefitting its employees. The manufactory which is not operated according to the purely selfish policy known as "business," can maintain no more than a brief career which must culminate in financial failure. And this genius of selfishness in the commercial industry is precisely the same, whether the proprietorship is vested in a single person; or in a group of joint partners; or in the

CO-OPERATIVE PARTNERSHIP OF ALL

who are connected with it. And so the co-operative form of the commercial industry must be equally objectionable as is the strictly cor-

porate manufactory. For it embodies the intent of securing personal gain, at the expense of such members of society at large, as may not come within the proprietory circle. In one case it is the selfish man; and in the other it is the group of selfish men, in competition against the natural and equal rights of each other member of society. This indicates why all and each of the various co-operative communities which have been established, have proven disappointing failures. Each one has adopted the vicious policy which is centric in the corporate industry. It has placed itself, as a social unit complete within its own organism, in commercial conflict wtth the larger social organism surrounding and involving itself. Therefore if we would accomplish social righteousness, we must cease to

TEACH AND PRACTICE COMMERCIAL SELFISHNESS.

We must recognize that no man; nor any self-boundaried group of men, can safely assume the privilege of seeking personal gain, at the expense of the social mass. We must learn to honor selfhood rather than to practice selfishness. And because the city and its manufacturing industries do not meet such conditions as social righteousness demands, they must be accepted as selfish in genius. And being thus

selfish they must operate against the permanent welfare of society at large.

And now we may advance the further proposition that the corporate industry does not accomplish the welfare of its employees. The manufactory creates and perpetuates the "laboring class." The very existence of such a class is a social reproach and menace. Individual interests, as well as the welfare of the social mass, are distinctly assailed in the creation of the class of wage workers. And so any increase in our population of wagemen must not be regarded as a social benefit. Nature proclaims its prophesy of doom against the community which may attempt the maintainence of

AN INDUSTRIAL POLICY OF WAGERY.

The peril may not be imminent. Its harvest day of desolation may be postponed. Meanwhile the transgressor may seem to flourish. But we who may enter into such temporary benefits; we who profess love for our offspring; even we must know that we are treasuring up vials of wrath to be poured out upon our children and their posterity. So far as we may be able to determine the future course of social events, we are electing to eat the bread away from the mouths of our offspring. And so here again our certain hope for the welfare of coming genera-

tions, must lie in the fact that nature will avert the final issue of present tendencies.

The city and its corporate industries, as well as all of commerce, must be vitally dependent upon the continuance of wagery. In popular thought, even among such as profess to be Christians, and who are rated as statesmen, it is regarded as desirable to enlarge our population of wagemen. It is openly proclaimed that when this class of population is largest, then community is the more prosperous. And it is confidently assumed that the general employment of this class, must accomplish the ideal social adjustment. If this were true then the distinct effort of society should be to encourage the increase of the wage earning population. And here two considerations command attention. The first is that wage labor must operate damagingly against the interests of independent personal industry. We cannot encourage the

INCREASED POPULATION OF WAGEMEN

without correspondingly decreasing the population of independent and self-maintaining laborers. It is impossible for these two forms of industry to prosper concurrently. As either one may be advanced the other must go into decline. And so to assume that general prosperity is to be estimated by the volume of corporate industry,

is to assume that individual industry must be prejudicial to public prosperity. The falsity of the proposition that corporate industry signifies general prosperity is thus proven by its own logical sequence.

And now we may notice the second fact to be considered: The prosperity of increasing corporate industry must result in the production of manufactured supply in excess of the demand. Increasing manufacturing capacity cannot be continuously kept in operation. The growth of commercial industry therefore cannot be continuous and perpetual. It must be measurably intermittent. Its periods of revival and decline must be contingent upon each other. This signifies the necessary alternations of prosperity and depression. The ready market is a constant necessity for the active manufactory. If the product cannot be sold the workmen must be discharged. This separates communities into selfish competitors for the market. And as a result, resort is had to every artifice of diplomacy and force necessary to

CREATE AND CONTROL THE MARKET.

Each community, local, national or international, enters into the arena of diplomatic intrigue, fully committed to the policy of selfish interests. And the one most thoroughly trained in the skillful

arts of selfishness; or being the more formidable in military equipment or inventive genius, does not hesitate to compel the surrender of every less fortunate competitor. Civilization resorts to warfare, with its crime of multiple murder, and other nameless wrongs, for no other purpose than to control the markets.

But we also find that each community must have an internal domestic market, just as certainly as it needs the external foreign one. This must be largely the artificial creation of artifice. An imperceptible assault must be rendered effective against the community. We may cite in illustration the textrine industry. The combined capacity of these industries is capable of producing larger volumes of dress goods than the legitimate needs of the domestic and foreign markets can utilize. Here is an emergency. Mills must shut down in whole or in part; or an artificial market must be created, in order to insure large numbers of laborers against the loss of employment and pay. And here the arbitrary decrees of conventional society are invoked to meet the emergency. And this is accomplished by enacting that there must be rapidly alternating changes in the styles and patterns of dress for both women and men. And as these decrees are imperative, the result is reached of creating an artificial demand for dress goods, which ab-

sorbs many times the quantity which would be otherwise required. But all such relief is no more than temporary. In the ultimate

IT ENSURES FINANCIAL OPPRESSION;

and then depression. Then the panic calls a halt. The manufactory shuts down. And then succeeding the panic and its despondency, there will come again the re-opening. And the forgetful world will plunge once more into its career of prosperity which may lead upward for a little way; and then downward through the long and dreary way of the recurring financial crisis. And all classes of commercial industry enter into fellowship with these same experiences. And these experiences are perilous to public welfare. But they press most heavily against the class of wagemen.

As communities compete among themselves for the market, one result must be a tendency toward lower prices for the consumer. This lowering the price of manufactured articles may be a benefit; and it may be otherwise. It surely involves certain tendencies which are not pleasant to contemplate. It may lead to the crippling, or even the ruining of many industrial establishments, while ministering to the advantage of the fewer fortunate ones. And in the case of survival, the manufactory must be able to bid

against competing prices. The proprietor who succeeds under such conditions, must be prepared to deliver goods at prices which must be impossible for his competitors. He must adopt the policy of large volumes and small profits. And in fixing his successful bid for the market, he never fails to minimize the wages of the men who operate the mill, or produce the raw material.

It may be claimed, and we may admit, that the average wage to-day is as large as it has ever been. It may also be agreed that the laborer can purchase the general supplies needed in the family for as little money as ever before. But it does not follow, as is often claimed that it must, that the social conditions of the laboring class are to-day better than ever before. We are not justified in denouncing

THE DISCONTENT OF LABORING MEN;

nor in demanding that they consistently and cheerfully rejoice in their prosperity. This is the fact which we should emphasize: while the wageman may be receiving more money for his work, he is not able to maintain his relative social value in the community. This signifies that he is being socially reduced and degraded. The proprietor of the speculative industry is gradually demanding larger monetary returns for his time and ability. In addition to this he

must have an increasing and available cash capital and resource, in order to ensure the enterprise against peril in the face of vigilant competition. And also he must compute accruing interest upon this capital, as being his just due. At the same time this capital may be reduced to the terms of corporate stock. And such stock may be entitled to dividends. And such dividends may go to such volume of stock as represents many times over the actual cash investment involved. All these items focalize in the portion of profits which must be set apart for the proprietor. And so he divides the profits mainly between himself and his family.

LABORERS AND THEIR FAMILIES

must live on wages; and not as profit-sharers. In the case of increasing profit attending any commercial industry, the wageman should be allowed an equitable share in such an advance. Not to grant him this is a distinct injustice and degradation. For in such case he is relatively reduced in the social scale. And this must accomplish a sense of degradation and of resentment even in the mind of the humblest laborer. At the same time the true function of society must be to elevate and refine men. And because the corporate manufactory must result in human degradation it cannot be commended.

The plea that the manufactory must be considered a public benefaction, because of its influence in reducing the cost to consumers, of the needed supplies of life, is to be further considered. This reduced price of manufactured articles must always signify some measure of hardship imposed upon the wage-working class. This may be in the matter of reduced pay. But principally it may be in the fact of the increasing difficulties thrown in the way of

SECURING WORK AT ANY PRICE.

We discover an increasing disposition on the part of the manufacturer, to meet the demand for cheap goods by employing a less number of workmen. Relatively to the volume of product, the volume of human labor is being deliberately lessened. Speculative industry has demonstrated that as an economizer, the machine can outclass the man. It is also a more recent discovery that by mutualizing the interests of a majority of the manufacturers in a given industry, competition may be silenced. This brings us the "trust." The direct result of these important discoveries of industrial civilization, is that there are vast numbers of former wagemen and traveling salesmen, who are out of employment. And in the face of present tendencies toward shorter rather than longer pay-rolls, it is safe to assume that

THE VOLUME OF THE DISEMPLOYED

will be steadily increased. This means a necessary increase of enforced idleness; and a corresponding increase of want and suffering incident to poverty. It further means the narrowing and intensifying of the wealthy class. This must signify a corresponding increase in the volume of dependent population. It means a swelling volume of vice and ignorance. And altogether it means a very great burden rolled upon general society, in the maintenance of punative, corrective and eleemosynary institutions. When we include all this increased cost of government, in the actual cost of our cheapened supplies, we will find that they have not been cheap. They have, on the other hand, been perilously expensive. And so the city manufactory is not a public benefit. But it is an extravagance which society cannot safely tolerate.

WAGERY.

And now we may consider a further proposition regarding the speculative industry. What has already been said regarding the degrading influence of the wage system upon men does not fully declare the case. It might be inferred that such results were due to present error in administering this system. And that under improved methods of administration the wage system might be, not only unobjectionable, but meritorious. And so we may advance the further proposition that in its very genius this system must imply the degradation of mankind. It must deny the wagemen any but the most limited measure of cultured refinement. If the employer is to make his business a success, and satisfactorily profitable for himself, he must demand of his employees such diligence of service, as can ensure them little time and spirit for intellectual improvement. And indeed

WHY SHOULD THIS CLASS BE EDUCATED?

Mental culture must unfit them for the sphere of activity in which the wage system must keep

them. For this system is in generic opposition to our educational system. Educated men cannot constitute the ranks of wagemen. If the man is to be a wage vassal, in very mercy to himself, he should not be educated. And if he were to be educated, he would lose his ability to serve the necessities of the wage system. This system for its own defense, must crowd men down to the minimum verge of humanhood. They must be rendered incompetent for self-directed, self-maintaining and self-respecting forms of personal industry. Otherwise they could not be kept in subjection to the demands of the wage-system. It must require each one to know and do one thing. He may be permitted to roll a barrow; or swing a hammer; or operate an engine, or a loom; or add up columns of figures; or to enter and transfer accounts. But beyond his assigned duty he must know nothing. This serves to keep him dependent upon his job. He cannot throw it up. For he can do nothing else. His wages may be cut; his work may be increased. But he is powerless to resist. And so

THE WAGE SYSTEM MUST HAVE SLAVES.

With none but free, independent, self-reliant men, available as employees, the system could not be maintained a single year.

Meanwhile we fall into the error of reproach-

ing the wagemen because they are poor and ignorant and dependent. It were certainly more generous as well as just, to admit that this class are not responsible for their measurably degraded qualities. They are what society, responsively to the demands of the wage system, has made them. They are poor, and must be kept so. Aside from the question of maintaining his own profits, the operator recognizes the necessity of keeping the employees poor. If he allowed them sufficient pay to make them rich they would soon leave him. If he keeps them poor enough they cannot get away from him. They are also ignorant. And they must be kept so. If they and their children were to be respectably schooled, the speculative industry must collapse for want of suitable laborers. If they are compelled into ignorance, there must be met the possibility that they may foolishly go on a strike. But in such case their ignorance, and lack of wisdom in the use of their powers intelligently, may be counted upon to bring them back to early terms of obedience. If strikers were wise enough to operate with intelligent unity, they might easily succeed. There are wagemen enough to dictate their own terms, if they were to plan and execute their movements wisely. They are in the majority. But the minority masters them. It is easier for the few to remain

in cohesion than it is for the many. So it is harder for the many employees, than for the few employers, to stand solidly by one another. And so in case of a local or general labor strike, the safe policy of the management is to depend upon the unwise councils and conduct of the strikers to bring the strike to a finish. And acting along such a line of policy, they always accomplish their desires. Acts of unwise

VIOLENCE ON THE PART OF STRIKERS

may turn public sympathy toward the proprietors. And also the exhaustion of these poor strikers' financial resources must soon change their demands for justice into appeals for work and bread. And so for its own preservation speculative industry must maintain the wage system. And the wage system must demand that wagemen, as a class, shall be kept in ignorance and poverty.

But it is not wagemen alone whom this system degrades. There is an even deeper sin to be charged against it. For it operates to degrade all men. It implies a false and inferior estimate of man. Under such a system we come to estimate our fellow men, and even ourselves, defectively. Almost unconsciously and universally man is being regarded as chattel property. The steam engine and the horse are chattels be-

cause they have a commercial value. They may be used and manipulated for commercial profit. And because man is popularly supposed to be ratable upon a scale of commercial value; and because the minority operates the majority for commercial gain, therefore man also is publicly accepted as an item of chattel property. We rate individual men according to their assumed commercial value. The manufacturer rates his "hands" by a sliding scale of commercial value. The one capable of yielding him the largest returns of profit is worth the most to him. And so the life—the vital force—of such an one is rated at a higher price. All of which implies that

THE WAGEMEN ARE PROPERTY.

They are marketable chattels of varying speculative and productive value. The slave system placed men and women on the auction block and sold them for their recognized market value. It sold the chattel for life, gave legal title and ownership, and placed the purchaser under responsibility for its comfortable protection. The wage system is different. It sells the chattel to the highest bidder, not for life but for the day. And day by day, so long as the buyer cares to purchase at his own price. But no title is passed. The purchaser assumes no responsibility for the chattel, only so long as he may

its "help." They must grow up into the demand to enjoy their free and equal share in the products of their own toil. If wagery were abolished then no corporate industry could possibly compete with free and independent personal industry. For the corporate industry must become extinct with the abolition of the industrial slavery of the wage system. So long as laborers willingly consent to be slaves at any price, capital will be able to keep them in slavery upon its own terms. While the Trust remains the Labor Union too will continue. And if the Labor Union would justify its existence, its most determined task must be to inspire every laborer with the hatred of the wage; and with a quenchless thirst for Freedom. And in their revolt against wagery men will testify that they are not to be branded with the dollar mark, as items of chattel property.

We will find that this debasing estimate of man, is self-accepted in all industrial and professional departments of society. The attorney enters into contract with his client to sell, transfer and deliver to him, a specified part and portion of his own life: that is, of his time and vital thought and energy, which constitute the life. He also stipulates the number of dollars which must be paid for such transfer of life. The purchaser may be a railroad corporation.

IT BUYS LAWYERS UPON PRECISELY THE SAME BUSINESS PRINCIPLES

that it purchases engines and rails. It also buys engineers, conductors and brakemen upon the same principle. Each must be a profit-producing item in its schedule of assets. The engine ceasing to earn a profit must go to the scrap pile. So also must the attorney. And if the automatic brake shall come to out-class the brakeman as an economical asset, then the machine must come; and the man must go.

So also the doctor is a recognized item of commercial value. He accepts the situation, and proceeds to put a price upon himself. One estimates his life as worth twenty-five dollars a day. He makes this his price. With satisfactory experience and success, he may later feel justified in raising the figures.

And even the value and price of preachers must be measured by this same standard. They have sometimes estimated themselves deliberately upon the basis of commercial cost and availability. One says: "My education and training has cost a given sum of money. I have invested so much in myself. As a matter of business, I must command suitable returns upon my cost of production. And furthermore, my classmates of equal ability, are rated at certain prices as doctors and lawyers.

PREACHERS SHOULD BE RATED IN VALUE,

equal to attorneys and physicians." And so he enters into business contract with church corporations to sell them his life by the year. And in such transfer he agrees to be a Christian minister for a given number of dollars per annum. The logical sequel of such a contract seems about to be tested in one of our larger cities. The press despatches state that in a contract settling a new pastor, the church insists upon the prudential stipulation that the preacher must increase the size of the congregation; the financial resources of the church; and also to conduct a successful revival of religion each year during his settlement. This may seem quite unusual. But it is only a rational and business-like recognition of the theory that men are to be rated according to their commercial value. It also accomplishes the assumption that the poor man, who may be unable to contribute his share of money in the purchase of free grace, must run perilous chances in the matter of his eternal salvation. He must incur such risk, or must consent to go to heaven as a Charity Saint. And if he chance to live in a community, where even charity may not be equal to providing the necessary cost of salvation, then his case becomes most critical. It is to be hoped, however, that he may be consigned to some

CHARITY WARD IN THE NEW JERUSALEM,

and fall under the care of some good angel, who has been long enough parted from this world, to have outgrown our manner of rating men by the gold standard; or the silver standard; or the bi-metallic standard; or the greenback standard. And who has learned that Dives and Lazarus alike are to be rated by the one standard of Divinity ensealing each soul of man.

And just so soon as we are capable of estimating ourselves, and one another, according to the wealth of thought and affection which we represent, then we will emancipate ourselves from this degrading computation of men as commercial chattels. We will cease to grind poor men into deeper poverty and ignorance. We also will cease to assume superiority over those whom we have degraded. And because the corporate industry has so operated against the welfare of society: because in its genius it has served to degrade men; therefore it cannot commend the city community to our favorable estimate.

COMMERCE.

We are now prepared to admit that these city conveniences which we have had under review, cannot be estimated as natural advantages. But the devotee of the city will point to the Bank as a vital necessity of society. The bank is the pride of the city. In fact, it has become the protege of the nation. Or is it more correct to say that the nation has become the ward of the bank? It is a fact that all civilized governments are unanimous in acknowledging their entire dependence upon the bank. So thoroughly have our people been indoctrinated with the fallacy that the bank is a vital social necessity, that devotion to its interests is accepted as the

STANDARD MEASUREMENT OF PATRIOTISM.

To question the sanctity of this factor of our civilization, is regarded by most people as treasonable disloyalty to the government itself. The banking fraternity is, at the present time, demanding the American people to recognize its right to revise and determine the currency system of the government. And in this connection

a few questions may be excusably presented for study. Are bankers as a class, endowed with a higher quality of knowledge, as to the needs of the American people, than belongs to any other class? If not why need we give any special attention to their admonitions? Again are bankers manifestly more generous and unselfish than other classes of men? If not then we can hardly expect that they will advise the inauguration of such financial policy as will prove detrimental to their personal interests. In making a change of policy at their request, and subject to their determination, it is quite evident that we are more likely to serve their private interests, than the general

INTERESTS OF THE AMERICAN PUBLIC.

Again, why should we even think for a moment, of surrendering the entire financial policy of our government to any one class of men? To do so is to surrender the very genius of a democratic government. In case we should decide to surrender financially to some specified class of our citizens, why not let it be the farmers instead of the bankers? As a class they are the more numerous of the two. They are producers of vital supplies; and the bankers are not. Their interests are vital to the welfare of the nation. Are we sure that this is true of the bankers? As

a class farmers are equally as intelligent and honest as bankers are. The banker is the very last man into whose power the American people can afford to surrender the very genius of their freedom and prosperity. For they are the one class who above all others are disqualified to administer such a trust with disinterested fidelity.

Then let us lay aside all credulity and all prejudice, and study this question of the bank's utility as a rational issue. As one to be investigated intelligently. Such study will raise the question: "What mission of vital benefit to the world does the bank represent?" And the more prolonged and profound our investigation may be, the less able we shall find ourselves to indicate a single specific benefit which the bank confers upon society.

THE BANK AS A PUBLIC BENEFACTOR

is the most transparent fiction; and it is a very expensive delusion for our people. At best it is no more than a public luxury, and a conservor of private fortunes. The maturing of human society must ultimately place the true philosophical and sociological estimate upon the bank.

What has been said regarding the manufactory and the bank is also relatively true of the rail-road. It may be a present convenience. Having become so accustomed to it, we would

seriously miss it in case it were to be dropped out, and nothing equivalent put into its place. But no thoughtful mind can regard it as a factor of permanent value and necessity. It has indeed served to spread a form of community across our continent, more rapidly than could have been done otherwise. But what real student is ready to admit that this circumstance has rendered humanity its debtor? Who is prepared to admit that the present conditions of widely separated and sparsely populated communities, are in the interests of human welfare? On the other hand is it not more evident that our population has been sown broadcast, without intelligent or economic plan? And with damaging consequences to its best interest?

But is not the rail-road one of the two strong arms of commerce? And what and where were civilization without commerce? And has it never come to our attention that commerce is an expression of social defectivity? It is wholly contingent upon the fact of man's immaturity and misfortune. In case civilization implies the increasing equipment of men, and of every man, with ability to meet the requirements of self-support, then it becomes plain that

COMMERCE MUST WANE

as civilization increases. When maturing hu-

manity shall reach the ability to harmonize its wants with its natural needs; and when each community shall have achieved ability to provide for its own needs; then commerce and the rail-road will cease to receive the measure of human exaltation at present accorded to them. The rail-road as a commercial institution, is not in accord with the genius of permanent human welfare. And if we are to evolve social conditions of a more natural order, the rail-road must gradually recede as a factor in the problem of civilization. At present it may be both powerful and arrogant. But in genius it is primitive and transient. The passing of the rail-road is the confident prophesy of sociological philosophy.

It is impossible to perpetuate the ruinous policy of scattering producers and consumers so widely apart, that the railroad may fatten in carrying supplies between them, at such a tariff as to impoverish the buyer; and too often leaves the producer both hungry and cold.

And so we come to realize that a candid analysis of the city, discloses that none of its characteristic conveniences represent any permanent advantages. Its manufactories, banks and railroads afford us no guarantee of its essential benefit to our race. Nor are they in any sense safeguards against the city's decadence and retirement.

POLITICAL INFLUENCE.

The political influence of the city, in and over the nation, is a significant question, not to be overlooked at this point. Mention has already been made of the corrupt uses to which the American ballot-box may be put. It is also plain that

CORRUPT ABUSE OF THE FRANCHISE

may be more easily and safely accomplished in the city than elsewhere. The city aspirant to office may secure electoral endorsement, by means of promising small sums of money, or some manner of city employment, to the needy and even destitute voters within his reach. The ballots of hungry men may be the more readily and cheaply purchased. And hungry men are relatively more numerous in the city than elsewhere. They are also more solidly congregated. Politicians do not hesitate to take advantage of such opportunities. This casting of votes by proxy is already an alarming evil. No one can calmly consider this evil, without understanding that it constitutes a serious menace against the efficiency

and permanence of the American government. It is also an evil which is distinctly inherent in the genius of the city. It could not exist but for the city. Nor can the city exist, and constitute itself immune against this form of evil. The dream of the civic reformer is to purge the city of this error. But civic reform in this respect is an impossibility. It is a waste of energy to attempt any such reform.

THE CITY AND THE CORRUPTED BALLOT

box are capable of existence, only in correlation.

The congested population of hungry electors, makes possible the political boss. And in his possibility, we must also accept his certainty. And so it comes to pass that the political fortunes of seventy millions of theoretically free Americans, are committed to the political boss. Personally he may be a very gentlemanly citizen. He may claim that he desires to gain office, as a means of advancing social welfare. He professes to resort to questionable political methods, only for the laudable purpose of defeating a rival, who is manifestly dangerous to public interests. Meanwhile he is quite as likely to be boss, in the interests of the boss himself, as in the interests of the public at large. It is easy to discover the coherent relation between the boss and the slum. And also between the boss and the political for-

tunes of the nation. And this implies the danger that the city slum may become the dominating factor in state and national politics. Indeed just this result is in large measure a present accomplishment. And with the steadily increasing city population, we must accept the rapid increase of our slum population. The presence of the city is therefore steadily increasing the influence of the slum over the policy of national government.

The present determining vote in many states, is found in the slum communities of one or two of their chief cities. Before many years almost every state in the nation must come into this same condition.

A CONVENTION OF WARD HEELERS

of the metropolitan city, will then only need to satisfactorily apportion the honors and emoluments among themselves. And so they may determine the political and social fortunes of the entire state. No matter how virtuously and religiously and patriotically the masses may exercise the sacred right of the franchise, still the slum may be depended upon to preserve the "slate" intact.

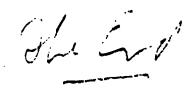
And in national affairs the boss is also in evidence. He is at the helm of the ship of state. And the city, as it enlarges, renders him increas-

ingly secure in his control. The glory of the American ballot-box, as the final tribunal for the declaration of the Sovereign will of the people, is a beautiful sentiment: Only this, and little more. The city decrees that the boss of the slum is to be recognized as the boss of American politics. At the present time two American cities are able, in case of their combining for advancing mutual interests, to elect any man selected by them for any national office. And if the present rate of their increase of population shall be maintained until our third succeeding national election, then either one of these two cities will be able to hold the balance of power, over the entire vote of our seventy millions of citizens. Under such conditions we will be forced into the humiliating confession that the American election is a stupendous and expensive farce.

THE POLITICAL INFLUENCE OF THE CITY

is such that we must come under its corrupt dominion, or else we must establish a revision of our franchise privileges. In the presence of the city and its slum, the right of universal franchise becomes a public menace. This right must be abridged, or we must be forced into national insecurity. And when we shall have surrendered the popular and universal right of the ballot, then we have forsaken the traditional landmarks

of republican government. It follows that the city, as a political factor, is crowding us away from the popular form of government; and into impending anarchy; or applied imperialism. Nor can this tendency be overcome so long as the city is left to embody the genius of our civilization. And here let us give the emphasis of repetition to the statement that the genius of the city cannot be changed. We must accept it as it is; or we must reject it entirely.



AFTER THE CITY—WHAT?

Our preceding study has served to disclose the incompetency of the city as an ideal social compact. We discover that to embrace the city within the social organism, we must exclude every other social order. At the same time we are assured that the city is without resources for self-maintenance. It is further disclosed to us as the destroying force which has already despoiled the rural community. And its present tendency is toward the further disturbance, and final overthrow of the agrarian form of society. And with these several facts before us; facts which are amply attested by the history of the past; and by every present indication; and by every inference of rational reasoning; we must now

TURN OUR THOUGHTS TOWARD THE FUTURE.

And what of the future, as regards the coming of ethically correct social conditions? The rural community has been forced out of its former terms. The urban community is in present dominion. But it is bearing the stamp of inevitable disruption. It is incapable of becoming the

abiding social order of the future. Under such conditions are we in position to evolve an intelligent forecast of the social compact which the world is to experience? Being able to detect the present trend of social influences, in what measure will we also be able to direct our energies toward the furtherance of humanity's permanent welfare? Such are the questions now presented for consideration.

We have no reason to expect nor desire the restoration of the primitive pastoral community. Nor of the more modernly interrupted rural community. And the city is clearly incapable of perpetuity. The cruder concepts of the past have been necessarily associated with ruder social conditions. As human

UNDERSTANDING OF UNIVERSAL LAW

and order has been refined, there has come to man a becoming measure of social improvement. But man's knowledge of the universal organism is not yet advanced beyond its juvenile quality. Increasing perception of truth must belong to our racial experience in the future. And such enlarging measures of knowledge, must serve to evolve some future social order, which shall be in correspondence with the loftier truths which are pouring into the reservoir of human comprehension.

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All this affords us a negative concept of the social estate toward which we are tending. In genius it must be different from any which has been known in the past; or which is realized today. It can be neither the rural, nor yet the corporate social order of the present. It must be higher, purer and more natural than any of these. It must of necessity be a social organism which in its genius is

BETWEEN THE COUNTRY AND THE CITY

communities. It must possess the natural and desirable qualities of each; and the defects of neither. And this must indicate the sub-urban or super-rural community, as best qualified to meet the requirements of the future. The error of the city lies primarily in the super-density of its population. This prohibits natural relationship between production and consumption. This further necessitates resort to speculation. This results in stimulating the preying instincts of commerce. And all this must ultimate in poverty, squalor, ignorance, vice and crime. And in their attendant perils and sorrows, we meet the degradation of society, and the reproach of humanity. Such conditions and results the suburban community would escape.

And on the other hand the unnatural dispersion of the rural population is unfortunate.

Isolation must breed the spirit of strangeness. And this spirit must invest men with a sense of separateness and unfriendliness. Human lives need to come into touch and sympathy. This will keep alive the sense of unity and brotherhood. It will tend to mutualize interests, tastes and effort. This means the evolution of cooperation, rather than of competition But all such spirit is interrupted under the existing policy of dispersing our population. Ceasing to be neighbors and friends, men more readily grow into strangers and enemies among themselves. As we find an added element of strength in human association, so human wisdom and refinement must suffer decline when the population is unnaturally dispersed. It is plain that the suburban community would escape the evils of undue isolation, and experience the benefits of natural inter-association. This indicates that the highest welfare of society is to be accomplished in the rational and

UNIFORM DISTRIBUTION OF POPULATION.

Take away the unhealthy pressure of city congestion; and also the depletion of social energy in the rural community; and place men in a rational tensity of association, and the manifold evils of social disturbance would adjust themselves at once. Then demand and supply, and

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communities. It must possess the natural and desirable qualities of each; and the defects of neither. And this must indicate the sub-urban or super-rural community, as best qualified to meet the requirements of the future. The error of the city lies primarily in the super-density of its population. This prohibits natural relationship between production and consumption. This further necessitates resort to speculation. This results in stimulating the preying instincts of commerce. And all this must ultimate in poverty, squalor, ignorance, vice and crime. And in their attendant perils and sorrows, we meet the degradation of society, and the reproach of humanity. Such conditions and results the sub-urban community would escape.

And on the other hand the unnatural dispersion of the rural population is unfortunate.

Isolation must breed the spirit of strangeness. And this spirit must invest men with a sense of separateness and unfriendliness. Human lives need to come into touch and sympathy. This will keep alive the sense of unity and brotherhood. It will tend to mutualize interests, tastes and effort. This means the evolution of cooperation, rather than of competition But all such spirit is interrupted under the existing policy of dispersing our population. Ceasing to be neighbors and friends, men more readily grow into strangers and enemies among themselves. As we find an added element of strength in human association, so human wisdom and refinement must suffer decline when the population is unnaturally dispersed. It is plain that the suburban community would escape the evils of undue isolation, and experience the benefits of natural inter-association. This indicates that the highest welfare of society is to be accomplished in the rational and

UNIFORM DISTRIBUTION OF POPULATION.

Take away the unhealthy pressure of city congestion; and also the depletion of social energy in the rural community; and place men in a rational tensity of association, and the manifold evils of social disturbance would adjust themselves at once. Then demand and supply, and

production and consumption, must come into the relations of natural correspondence. We would in such manner reach the result of stimulation without congestion. Of emulation without envy. Of ambition without contention. Of aspiration without greed. And of combination without competition. Such form of community could evolve neither the sluggard nor the drudge; the tramp nor the millionaire. It could afford no place for the master, nor the servant; for the mistress, nor the maid. And toward such a social adjustment we are manifestly tending.

Here we may note a few recognized facts which sustain direct relation to this question, of the competency of the sub-urban community, to meet the social requirements of mankind. In the first place, it is a recognized law of agriculture that the smaller farm responds to cultivation more bountifully than the larger one does. This naturally results from two causes: The narrower area receives the more intense cultivation. The further cause is found in the fact that the smaller farm receives the care of the proprietor whose direct interests are involved; and not of the indifferent hireling. These two circumstances sufficiently determine why the smaller farm produces the

LARGER RESULTS AT LESS EXPENSE.

And these same conditions also obtain in every

department of primary production. This form of sub-urban community therefore presents this favorable feature: It ensures the largest possible product, at the least possible expense. This ensures food for all; and employment for all; and rest for all. And in rendering possible such universal emancipation from daily cares; and in the acquisition of such leisure for self-improvement; and in the experience of such independence of self-dependent ability, we should reach up into our highest concepts of matural society.

We may refer to an additional known fact; One acre of arable American land, under a rational intensity of cultivation, will furnish ample maintenance for each unit of population. Therefore if all our population were sub-urbanly located, seventy million acres of land might completely supply the needs of our entire nation. Under existing conditions at least one

HALF OF OUR PEOPLE ARE UNDERSUPPLIED,

even while we are tilling vastly more than seventy million acres of land.

We also find that on the average, our families do not number more than five persons each. Five acres of land is therefore ample to provide complete maintenance for each family.

We also find that the living heirs, in direct line of descent on the paternal side, do not num-

ber over an average of forty at any one time. Births and deaths so nearly equalize each other that the hereditary family estate need not average over forty acres. This will prove ample to provide for all living kin of the local family.

Accepting such data as basis for estimating a becoming form of social compact, we may forecast certain important sociological results: Each square mile having a resident population of six hundred persons, would command good schools of easy access for all the children. Churches and institutions of culture, art and amusement, would also be universally accessible. A population so located, could readily command the use of all discoveries and inventions calculated to advance human welfare. Electrical, or other succeeding and better, appliances for domestic and economic uses, would be within the easy reach of all. In short every advantage of the city would be secured, while avoiding all its defects. And every shortcoming of the country would be overcome, while surrendering none of its advantages.

We need not pause to discuss the legal difficulties in the way of reconstructing society, upon this basis of the sub-urban community. We are reminded that under existing statutes defining the entailment of estate, and

TITULARY RIGHTS TO LANDED DOMAIN,

the accomplishment of universal and uniform sub-urban population is forbidden. But if legal enactments are found to be in contravention of natural order, it is manifest that nature and not civil courts, must make final determination of this question. If we recognize natural forces as more potential than the decrees of councils and kings, then we must believe that in due time, there shall be reared up an ideal structure over the relicts of our present artificial social fabric. Human will and purpose may be equal to the retardment of such a movement; but they can neither avert nor abort it. If we are sufficiently sagacious to engage our energies in accord with universal forces which environ us, then we may measurably hasten the advent of social righteousness.

SOCIAL EVOLUTION.

In view of the prevalence and virulence of city sins; and in further view of the generic sinfulness of the city; and in final view of its apparent tendency toward social disruption, and self-destruction; in view of all this we shall be asked to formulate some plan of

PRACTICAL AND SUCCESSFUL SOCIAL REFORM.

It will be held as idle to have pointed out all these existing social defects, except some statement of remedy may accompany them. In presence of such demands we may rationally reflect that the world is never in vital need of reformers and their reforms. No man can be, in any true sense, a reformer. Society cannot be re-formed, in the sense that the law and order of social evolution can be revised or amended. Society is founded and fashioned in nature. Each social phenomenon, extinct or extant, has appeared in fulfillment of the inflexible law of social evolution. The city, with its trusts and sins, is not an accidental phenomenon. It has come in fulfillment of the terms of social law.

It represents a single, but necessary phase, in the ceaseless coming of maturing good to man. It came because it was demanded. When it came it was good; good because it fulfilled the concept of the then cruder moral sense of man.

BUT IT IS NOT GOOD TO-DAY.

Not because it has been changed and degraded in its genius. It is as it always has been during its past. Man has been traveling upward. His moral sense and faculties of perception have been measurably refined. He sees things which were unseen before. He feels things to-day which were formerly unsensed. And so from his new standpoint of vision and personal quality, man is discovering the exceeding sinfulness of the city. But it neither involves nor threatens fundamental social peril. It came to us in the orderly fulfillment of social law. And it will fade out of human experience in the same manner. Man's moral sense has come to rebel against the sin of the city. And under the withering influences of increasing revolt against its iniquity of genius, the city must recede and make room for some better social compact.

Whatever social order may supersede the city, it must be the evolutional offspring of the city itself. The sub-urban community can never come into existence by direct succession from the

primitive pastoral form of the social organism. It must need, not only

THE MATERNITY OF THE COUNTRY,

but also the paternity of the city, to conceive and generate it. And with these generative forces behind it, and within it, the sub-urban community is certain to prevail. And the present forms of rural and civic communities are just as surely doomed to retirement. Statesmen may try to keep the ship of state safely anchored to the ancient civil and civic superstitions. But the anchorage must fail them. The cosmic forces of the universe involve us. We shall resist in vain against their vibrant currents. And so while we are boasting of our secure entrenchment in the city's power of wealth, the silent forces of nature are bringing forward the advent of the sub-urban community. And it shall plant the foundations of its throne above the tomb of the fallen city.

And just as the city has rendered a better social compact a possibility and a necessity, so also its "trust corporations" are working out the evolution of co-operation. Nothing short of the monstrous crimes which the Trust is committing against the public moral sense, could serve to overthrow it. With all our denunciations we might not abolish it. But with its own greed it is

building its own grave. It is showing us that a few men are capable of administering the industrial and economic fortunes of the whole people. And we shall be dull students indeed, if we are not so taught, that the official agents of the people may conduct

THE GREAT INTERESTS OF THE PEOPLE,

for the people's good. The machine, as an industrial agency, has come to stay. It is useless and unwise to berate it. Only it must cease to crowd poor men into idleness and hunger. And it must come to be the free and equal ally of each; and to minister food and rest and comfort to every unit of the entire social mass. And so the history of the past, becomes the prophesy of the future. And it tells us ever of the coming of strength up out of weakness. And of the advent of right, from the decay of the wrong.

The need of the world then is not for the reformer. Nature is well formed, and carries on her mission well. It is not the scheme of the reformer that the world must wait for. We need the cry among us, of such souls as have pioneered the border lines, between the Wilderness of Sin and the Promised Land. And in their portrayals of the glories of possibility, we may receive such inspiration as must bring us into harmony with nature's untiring plan, of ministering good to every soul in every world.

The past has borne fruit for the present. We may easily trace the line of even modern advance. And we are justified in anticipating the projecting of this advance into the future. We can not help wondering in review of the discoveries and inventions, in steam and electrical appliances, during the century now drawing toward its close. They reveal to us how great are the stores of undetected energy in this universal organism. That our present comprehension of such forces is but infantile no one has reason to question. Nor can we doubt but human understanding of the forces of nature is to go on maturing. With such advance

THE PRESENT MARVELS OF SCIENCE

will come to appear commonplace; and our wonderful appliances will become antiquated. We are evidently involved in such measures of natural force, as exceed the totality of human energy and mechanical appliances. The discovery and economic employment of such a force, is the rational prophesy of today for tomorrow. And then we may be able to achieve becoming advancement in social conditions. Applied force gives us available power. This is easily converted into motion and heat and light. And in these our most refined economic desires may be fulfilled. The coal may then remain in the mine.

Nature will open her stores of light and heat directly into our homes. The steam engine may become obsolete. Already prophesies are coming to us of such available energy, as will afford us private means of rapid transit of persons and freight, over unironed highways.

Such are the visions of man's coming estate. They are the realities, which hope discovers in the archives of history, as they focus their light along the pathway of our waiting future. And the city of sin; the city of man's creation, will fade out of human experience. And in its place

SHALL BE FOUND THE CITY OF GOD.

The New Jerusalem of Peace. It is coming down out of Heaven. It is to be established among earthly men. And in it none shall be weary. Nor any sad. None shall hunger nor thirst. None shall be sick, and in unloved sorrow. It is indeed pleasant to know that we may add the weight of our personal influence, in bringing in the city of God, to displace the city of sin; and to flood our world with righteousness of brotherhood, which shall supersede every form of city sins.

We need not study to formulate any hypothesis of social reform. It is not needful that we know precisely how the city is to be removed. Nor just how the sub-urban society is to be in-

augurated. Cities of other ages have become extinct. But the city of today is more firmly entrenched than they were. History reveals how they have gone into lingering decay, or sudden overthrow. Insurrection and invasion have been the most frequent agencies of their destruction. But such agencies have been resultant from the city's process of absorbing the resources of surrounding neighbors. The city's inherent greed; its massing of personal wealth, and creation of poverty; its increase of non-producing consumers; its genius of living in luxury and ease,

EATING THE BREAD OF IDLENESS

provided by starving brothers; these were the underlying and determining causes of its overthrow.

But the city today has stronger hold on civic vitality than they had. The rail-road and the steam ship are now become parts of the city. By these members of its organism, the city is able to reach further into the outlying regions, which must be tributary to its sustentation. And so it can live the longer. But its limit must sometime be reached. Its resources must sometime be exhausted. It has embraced the continents of the globe. It has fastened upon the mountains and plains of all continents. One by one the islands of sea and ocean are being forced

under tribute to the city. Its sun of glory is climbing its zenith heights. Afterward it must go down. And with its downfall must come the dispersion of the population. And in such manner may appear the inauguration of the super-rural community.

Man is in alliance with nature. He is the offspring of nature. If he is also the child of God, it is because he has been generated and evolved through functional process of universal forces. The law of evolution implies that man has been born out of the fertile matrix of nature. Each process of his evolution has been coherent and natural. Hence his highest duty is to

LIVE IN ALLIANCE WITH NATURE.

To live naturally must accomplish the fulfillment of man's duty and destiny. But his natural adjustment must require his increasing understanding of the unified processes of universal force. And this is coming to us. Ertia is the supreme law of the universe. Not one atom is for one instant ever inert. Action and motion are universal and eternal. Stars, suns, comets, worlds and moons swing on through space unceasingly. Our gas-tides of air and water are ebbing and flowing always. And even the crystal rock, through chemical reaction, is steadily migrating toward its primal conditions.

And all this ceaseless change must signify advance or regression. And so all these phenomena of ertia testify that infinite forces are operating upon human society.

Social concepts and conditions must modify. And such changes must keep in fundamental correspondence with the forces of nature which have compelled them. As the earlier forms of society have been the cruder, is is plain that its changes are still to remain in the advancing line of evolutional refinement. But society is not to be improved because of the coming, nor the message, of any religious or civic reformer. The coming of the teacher or the leader is responsive to the same compulsory process of nature which brings the tree, the blossom and the fruit, each in its place and season. Some trees may abort. Some blossoms may blight. And some fruit may decay. And so also some teachers may fall short of mature understanding. And social tendencies may sometimes lead astray. But on the whole, the great caravansary of suns and worlds and men and social order, goes on toward maturing conditions. Hence

SOCIETY MUST MOVE AND IMPROVE,

because, and as, it is operated upon by Infinite Force. For from the universal center, there radiates an exertant force sufficient to dominate

every universal atom whether in God or in man. And herein is implied the genius of social evolution. Nature has thus determined the formation of society. And so of course by no counter action can it be re-formed. Hence we need not aspire to be reformers. We cannot possibly overmaster nature. Nor would we dare to if we might. Our single aspiration should be to keep ourselves, and the social mass, in closest possible correspondence with these omnipotent forces, which must dominate us and our destiny.

We may notice a few of the manifest features, which must characterize the evolution of a natural order of society. And so the emphasis of our study will be found in contrasting existing and unnatural social conditions, with such natural order of community as must obtain while nature nurtures her handiwork.

LOOKING FORWARD.

Natural society must demand the equal distribution of population. The operation of such a policy would rescue society from every known disturbance. It would escape the inevitable and distressing presence of the non-producer; and of the non-consumer.

IDLENESS AND STARVATION ARE UNNATURAL

human experiences. But they must result from our present manner of congesting centers, by depletion of circumferences. In the community having an equalized and natural density of population, no one could be forced into idleness. Nor could any one afford to choose idleness for himself. Nature presents each person one of two alternatives: He must work; or starve. Our form of society has disturbed these conditions of nature to some extent. But in the inauguration of natural society, this edict of nature will become operative. And surely any man would rather work than starve. This order therefore would give place to neither compulsory nor voluntary idleness. Nor could any one be bur-

dened with excessive labor. For the uniform task of self-maintenance would be placed upon all alike.

Such distribution of the equal privileges and products of labor may seem very strange to us. This is because we have been falsely trained in the idea that labor is always to be associated with a demand for "profit." Let us remember once and for all that

NATURE KNOWS NOTHING OF "PROFIT."

He who seeks after "profit" must repudiate nature. In its very genius "profit" must always be a social blight. Still we have attempted to build our entire social and civil fabric upon the single factor of "profit." And in doing so we have necessarily prostituted society. We have interrupted social safety, as well as public and private virtue. And we have come to even teach that men ought to labor for profit. That profit is to be estimated as the natural motive which must stimulate labor. But nature's motive and stimulant, in the domain of industry is never "profit." It is always "utility." And so the universal industry of the suburban community may be counted upon, not because there can be profit in it; but because the product of such industry will prove of useful value to the laborer himself.

Under natural conditions of society, supply and demand must remain in undisturbed equilibrium. But commerce estimates demand and supply as constituting correlated factors, in the greater problem of profit and loss. Profit is the vital element of commerce. They cannot exist apart from one another. And there can be no commercial profit possible, except in the disturbance of the equalized adjustment between demand and supply. And so commerce has learned that artificial appearances of

DEMAND AND SUPPLY MAY BE CREATED;

and may be so manipulated as to disturb their equilibrium, in the interest of commercial profits. With the establishment of equalized and natural density of population, all industry must represent utility rather than profit. And so there could be no possible disturbance of the natural equilibrium between demand and supply.

This unnatural greed for profit enacts for one man the privilege of monopolizing the natural rights and privileges of other men. For instance t is found that a given area of ground is needed for the maintenance of each unit of population. Here then is nature's decree that each person must be guaranteed the uninterrupted occupancy of his natural and

RIGHTFUL QUOTA OF LAND.

This also implies with equal emphasis that no one man may have the right to occupy and possess more than his equal quota of the earth's surface. To apportion to a single man more than his equal ration of land, must necessitate the disturbance of the equal and natural density of population. This unjustly abridges the rights and privileges of his neighbors. It also must measurably defeat the highest good of the social mass. At present vast numbers of our population are not permitted to utilize the land which they require, as a natural source of supply for their vital needs. In criminal violation of the ordinations of nature, the bulk of public domain is sold or given to persons, who do not need it for utilitarian purposes. And all this sin of our unnatural order of society, results in such sorrow and suffering as must force themselves into the recognition of the reflective observer. But it is not needful to detail them here. We need only to say that under a natural order of society

EACH MAN'S TITLE TO HIS EQUAL HOMESTEAD,

would be verified in his ability to utilize it for the support of himself and family. And so the landlord, living by the tribute of tenants; and the speculator holding unoccupied lands in his assumed ownership; these would become un-

known: and remembered only as barnacles, once infesting the social organism.

War is a social error which cannot exist under the terms of natural society. It is unnatural, repulsive and cruel beyond the ability of language to express. And yet our moral sense may become so disturbed, that we may learn to glory in its glitter of paraphernalia. We rehearse its wonders of heroism to our children, until their tender hearts come to forget, or cease to care for its cruel sin. If the genius of profit-making were cancelled in the social world, there could be no more war. The genius of war is never disclosed in its incidents of parade. Nor in its patriotic devotion to any lofty sentiment. For of every war, we know that

ITS PRIMARY CAUSE MAY BE FOUND

in neither the love of God, nor the love of man; but in the greed for profit, which somewhere has inspired some base soul. And so the genius of the city is in unison with the spirit of war. And in the disappearance of the city, the shock of battle must give place to the glad anthem of the Prince of Peace.

Under a natural social adjustment the cost of government would be greatly reduced, if not altogether cancelled. This question of the cost of government is given comparatively little con-

sideration. And yet it involves one of the most serious social errors in existence today. Americans are annually paying for government, directly and indirectly, vast sums of money. The item of salaries and annuities,

PAID TO OFFICERS AND EMPLOYEES,

of the national, commonwealth and municipal forms of government, aggregate at least five hundred millions of dollars yearly. And this will represent hardly more than one-fourth of the actual cost of government. This signifies twenty-five dollars per capita for our entire population. And this equals the total value of money in the nation. The average family therefore is taxed one hundred and twenty-five dollars each year for the support of government. This item of expense is also gradually increasing much more rapidly than is the volume of population. Each added official or employee, places another non-producing consumer on the list of those whom the social mass must provide for as "dead-heads." And yet we have not seemed to realize what the fundamental genius of such a policy must be. Government goes on increasing its cost to the people. And the people have submitted to such burdens without complaint. Very few seem to have ever realized that this burden is neither natural nor necessary. And

the case is more serious when we realize just

WHAT WE GET IN RETURN

for this vast outlay of money. We are not securing the peace of society. For crime is on the increase. The total cost of arresting, trying and punishing criminals is yearly enlarging. Nor are we securing personal protection. Insanity is increasing at an alarming rate. Poverty, and the cost of caring for the poor, also gain in volume. Meanwhile what is government needed for but to prevent such results? Failing to decrease crime and insanity and poverty, upon what ground may we assume the value of government? Is it a rational justification to say that but for government all these specified conditions would be worse? Were it not quite as logical to assume that these growing social defects, existing concurrently with government, may be the generic products of government? Meanwhile what are the manifest

AIMS AND ACHIEVEMENTS OF GOVERNMENT?

The simple and single answer to this question should bring the blush of shame to every true man's face. The genius and prime function of government is to encourage the acquisition of commercial profits. Take away governmental guardianship of commercial profit, and the item

of government and its cost would be reduced to very small proportions. And why must not a government whose fostering of profits is its especial mission, be stimulative of social disorder? Profit being unnatural, must be in violation of justice. It is unnatural in the fact that it implies the legalized

GETTING OF SOMETHING FOR NOTHING.

It is unnatural because it distinguishes prejudicially between the free and equal children of nature. It says that one may prosper at the expense of another. And when such propositions are accepted, they may be consistently reduced to practical operation. And then every form of criminal dishonesty must receive encouragement. Public advocacy of commercial profit has always been attended by official and private dishonesty. It always must be so. For in the nature of things it cannot be otherwise. It has led up to the overthrow of every single civilized government which has already gone into decay. And it must just as surely disrupt every government which attempts to maintain the tradition that commercial profit is the lawful privilege of any man.

And so it is the protection of this ruinous policy, which we are given in return for our bearing the oppressive burden of government

expense. But with the disappearance of the city, and the equalization of the density of population, there will remain no necessity for any further cost of government. The burdens of official duty will become so light, that they may be assumed in the honorable interest of the social mass, under a single sense of privilege. And so public corruption will be avoided, while private virtue will be assured.

Such a form of community must also escape three extant social evils, which are in elemental cohesion:

MONEY, INTEREST AND DEBT.

Money then could have no commercial value. And so it would become but a memory of man's primeval folly. And with its disuse would also disappear interest and debt. And these are the burdens which today are bearing increasing numbers of men down to crime and insanity and suicide. And these are the twin evils which are working out the certain overthrow of every nation of the world. We increase our indebtedness in the issue of national bonds. And then, in the activity attending the spending of the money so received, we are foolish enough to boast of our prosperity. But it is

THE RUINOUS PROSPERITY OF DEBT.

Reissue of future bonds are counted upon to

meet the payment of these bonds as they shall mature. But this bond-mill must sometime stop grinding. And then, some future generation of our children, against whom final payment is to be pressed, must become hopelessly paralyzed. We have no occasion to boast of our credit. It only represents our debt. And debt is more menacing than any army or navy on earth.

In our coming social order it will not be possible for any man to monopolize any law or force of nature; nor any appliance for utilizing such law or force for his own selfish benefit, to the proportional disadvantage of another. For then each discovery or

INVENTION CAPABLE OF PUBLIC BENEFIT,

must be freely accepted as public property. The scientific appliances of the present day are capable of accomplishing great economic improvement in society, if they might be used for public utility, instead of for corporate profit. If the discovered force of electricity; or the dawning force of liquefied air; or if some coming discovery of some simpler and more potential force were placed at the disposal of the public; and if the public were so compactly neighbored in the suburban community, as to render such force economically available; then there must result a social readjustment which would be equivalent to a social revolution.

And such social accomplishment is more than a dream. It is a rational forecast that, in the relatively near future, man will come into such recognition of the forces of nature, that he may only need to supervise the application of natural power, in each of the various departments of industry. With little labor, and no other expense, appliances for heating the house in winter, and cooling it in summer might be made operative. And then the housekeeper might supervise all the work of the household with the use of very little personal force. Sewing machines, washers, scrubbers, dusters and

EVERY FORM OF DOMESTIC APPLIANCE,

could then be thrown over onto the force of nature. The agriculturist might till his land, gather his crop and prepare it for food, with no toil on his own part, but the pleasant exercise of watching nature turn his wheels. And for just such mastery over the minor forces of nature, the superior force of the human mind has been evolved. And in the evolution of the human force, nature assures man that he is to be carried into complete adjustment of correspondence with every associate force of the universe.

And so the city must disappear. It is but the expression of such unnatural social defects as

nature must cease to tolerate. And human nature is a given factor in universal nature.

SO NATURE AND HUMAN SENSE

must be kept in alliance. Human nature must come to realize that under the city's influence society has been deformed. Society then does not need re-formation. It only needs that the agency of its de-formation shall be removed. Babel and Sodom and Nineveh were typical of the city of to-day. And so our one single duty must be to join our influences with the forces of nature to remove this agency of social defect. Millions of good men and women fail to realize their duty and privilege in this matter. They have bravely tried to redeem society in their chosen ways. But they have failed because

THEY HAVE MISSED THE NATURAL WAY.

And so in nerveless surrender they shiver in the presence of the city and its sins, assuming that God must have ordained it so. As if any God worthy of love, or respect, could ordain that among his children one might toil and starve, to serve the elegant indolence of a brother.

The light of truth has touched a few prophetic souls. They are crying aloud; and men are listening. And so increasing numbers are coming to realize that the city is a corrupting influence among men.

The author's hope is that this little book may help to swell the rising tides of regenerating knowledge and exposure of

THE CITY AND ITS SINS.

BROTHERHOOD.

When out from primal cosmic flame,
  Our earth found shape and orbit-track;
When continents in order came,
  And stayed the bounded waters back;
When forms of life in sea and air,
  And beast and man were counted good;
Potential Being brooding there,
  Brought forth a human brotherhood.

One quickened matrix nourished all
  Begotten of one Father's will;
And each came forth, at nature's call,
  One equal mission to fulfill:
One birth, one blood, one dwelling-place,
  One family—all nations stood,
To people all the wide world's face,
  With children of one brotherhood.

But sometime, some weak heart forgot,
  The common heritage of man,
And entered into brutal plot,
  To cancel nature's holy plan;
So slaves must starve that lords may thrive;
  And what they may, or must—not should—
Men do and suffer, as they strive
  Amid the wrecks of brotherhood.

For cannon's roar has drowned the song,
  The angels sang of peace and love;
While virtue 'bides in suffering long,
  'Mid hate and greed and selfish shove:
And human tears come down like rain,
  While men serve God, as devils would
Their Mammon King, for golden gain,—
  Forgetful of their brotherhood.

But every world and sun and star,
  In safety speeding on through space,
Brings Word of God from near and far,
  That earth must be love's 'biding-place:
Hope's angels sing, still as of old—
  Where wise men stand—or ever stood—
Of love's unbroken flock and fold,
  And earth's glad age of brotherhood.

THE END.